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The Present and Future of Religious Liberalism

WILLIAM H. BERNHARDT

RELIGIOUS LIBERALISM is at once a congeries of approaches to the knowledge situation and a philosophy of history. That it is a congeries of epistemological attitudes may be observed by a brief glance at recent definitions. The term *Liberalismus* is defined for German thought in terms of an approach to the history of religions. Thus Rade, writing in an authoritative German encyclopedia, classifies as Liberals those who use *wissenschaftliche* methodologies in their study of historic documents and movements. The methodologies to which he refers are those developed in philology and history. He stated it as his opinion—in 1929—that *Liberalismus* had done its work so well that its mission may be considered fulfilled.¹ In our own country, C. C. McCown in his *Search for the Real Jesus*,² apparently adopts the same connotation in his references to German Liberalism and the "liberal" Jesus.

A second definition of Liberalism as a methodology approaches the problem from the point of view of data. Ritschl is said by some investigators to be the great exponent of the Liberal approach. He attempted to find a new basis for theology when scientific development had made dogmatism impossible for the cultured and when historic re-

search had made the historic foundations of theology insecure. He adopted the principle that judgments could be divided into two exclusive groups: Existential and value. He relegated the former to those scientists who concern themselves primarily with objective, quantitative data, and reserved the latter to religious thinkers who presumably confine themselves to the evaluative aspects of life. This analysis of the knowledge situation is selected, for example, by S. P. Lamprecht as the essential characteristic of religious liberalism.³

A third definition of Liberalism as an approach to the knowledge situation equates it with Pragmatism. We may define Pragmatism as that methodology which assumes that an idea is true to the extent that its consequences in action are in harmony with anticipated results. These results are normally expected to be humanly significant. Pragmatism as methodology in religious thinking tests the truth of theories by their human significance. This attitude finds frequent expression in the writings of Liberals. In a recent symposium on Liberal theology, several of the authors use this method to support their views. William Adams Brown relies upon it to support his theory of the church; Henry Sloan Coffin to validate his views of the Scriptures; and H. P. Van Dusen to verify his conception of the authority of Jesus Christ.⁴ The authenticating character of ethical and religious experience is given some consideration by most, if not all, Liberals. It is stated with few if any qualifications in a recent article

¹Rade, "Liberalismus," *Religion in Geschichte und Gegenwart* III, (1929), 162ff.

²Published by Charles Scribner's Sons, New York, 1940.

³Lamprecht, S. P. "A Critique of Religious Liberalism," *The Review of Religion*, I (May 1937), No. 4, 379ff.

⁴*Liberal Theology: An Appraisal* (New York, 1942), pp. 269f., 224f., 220f.

by Frank Eakin, "What Would Liberal Religion Be Like?"⁵

Another interpretation of Liberalism from the epistemological point of view conceives of it as the attempt to achieve a more positive orientation to modern science. Protestant Fundamentalism rejects the whole scientific approach to religion; Neo-orthodoxy is more critical in its rejection, but it still rejects it. Neo-Scholasticism is still more selective in its rejection. At the same time, it reserves large areas in religious thinking from which the whole scientific approach is excluded. Modernism, as some men would prefer to call this phase of Liberalism, seeks to make positive if cautious use of scientific methods and scientific theories.⁶

This will indicate the truth of Hocking's recent statement that the liberal is "free in his way of thinking."⁷ But this freedom means non-restriction to a specific method rather than non-authoritarian. Many Liberals, despite their utilization of Ritschl's method, or Pragmatism, or even Modernism, still retain a core of belief in revelation. The Liberal appears to be 'free' in that he is not dependent upon logical methodology as such. If a given methodology supports his views, it may be adopted; if revelation serves this purpose better, it is accepted. Whereas this is not true of all Liberals, it is true of a very large proportion of them. At the same time, their willingness to investigate and use critical methodologies, in whole or in part, is highly commendable; it may presage the adoption of a more critical approach to religious thinking than has characterized it in the past.

⁵*Religion in the Making*, III (May, 1943), No. 4, 261 ff.

⁶Cf. Burt, E. A., *Types of Religious Philosophy* (New York: Harper and Brothers, 1939), chapter VIII for this interpretation of Liberalism as Modernism.

⁷Hocking, W. E., "The Meaning of Liberalism," in *Liberal Theology*, p. 47.

⁸McGiffert, A. C., "Protestant Liberalism," in *Liberal Theology*, p. 120.

LIBERALISM AS A PHILOSOPHY OF HISTORY

Perhaps the most distinctive characteristic of religious Liberalism is its philosophy of history. Liberalism in religion came into prominence when political Liberalism dominated Anglo-American politics, and has followed political Liberalism into decline. It has not flourished in areas characterized by *Realpolitik*. With the rise of power politics in a country, religious liberalism suffers a corresponding decline. In fact, the condition of religious liberalism in the power-mad world of today is so desperate that McGiffert felt obliged to call attention to the fact that the report of its death was "grossly exaggerated."⁸

The philosophy of history held by religious liberals parallels that of political liberalism very closely. Its basic tenets have been stated many times since John Locke presented them in his *Second Treatise on Civil Government* in 1690, (sections 3 and 4). One of the more recent statements may well be quoted to serve as a corrective for the interpretation we shall present. "... in its larger sense liberalism is a deep lying mental attitude which attempts in the light of its presuppositions to analyze and integrate the varied intellectual, moral, religious, social, economic and political relationships of human society. Its primary postulate, the spiritual freedom of mankind, not only repudiates naturalistic or deterministic interpretations of human action but posits a free individual conscious of his capacity for unfettered development and self-expression. It follows therefore as an obvious corollary in the grammar of liberalism that any attempt on the part of constituted authorities to exert artificial pressure or regulation on the individual, in his inner and outer adjustments, is an unjustifiable interference, a stultification of his personality and his initiative. Against such coercive interference, whether in the moral, the religious, the intellectual, the social, the eco-

conomic or political sphere, liberalism has consistently arrayed its forces."⁹

The Liberal philosophy of history consists in a group of three closely integrated theories. The first is a theory of man and nature. Political liberalism, and some parts of religious liberalism, accept an organic view of society and an Idealistic theory of reality. In these two conceptions, the goodness and rationality of both man and nature are accepted without serious question. In those phases of religious Liberalism which depend upon the Fatherhood of God and the brotherhood of man rather than upon an Idealistic metaphysics, the same conclusions are reached. If man is a product of Nature as rational and good (Idealism), or if he is the son of God the Father, and a member of the great human Brotherhood, it follows that he is intelligent and good.

The second theory maintained by political and religious Liberals alike is a teleological view of history. L. T. Hobhouse states this specifically in his discussion of the organic view of society which characterized English Liberalism. "The ideal society is conceived as a whole which lives and flourishes by the harmonious growth of its parts, each of which in developing on its own lines and in accordance with its own nature tends on the whole to further the development of others"¹⁰ So convinced is Hobhouse that a teleological view of history must be maintained that he states that "every constructive social doctrine rests on the conception of human progress."¹¹ The conception of social progress is a logical deduction of the theory that man and nature are both rational and good. It is thus an inextricable part of both political and religious Liberalism. This is indicated, also, by the fact that this has

been one of the sectors in the Liberal battle-line which has been subjected to persistent attack.

The third concept in the Liberal philosophy of history is a theory of social control. Liberals are democratic in politics. By democratic politics we mean that form of social behavior in which persuasion is considered to be the only legitimate method whereby the ideas and activities of normal members of society may be controlled. This reliance upon the method of persuasion has been and still is characteristic of religious Liberals. Both Hobhouse and Ruggiero insist that the goals of Liberalism presuppose the acceptance and use of this method since only in this way may we hope to achieve a free society consisting of free individuals. The method of coercion, according to these men, cannot be used in the achievement of such goals. Both Hobhouse and Hocking criticize John Stuart Mill for his adoption of the principle that social good had priority over individual good, and that coercion might be applied to individuals in the attempt to realize the social good. This is the principle whereby the highly integrative societies of today justify their repression of individual rights.¹² It may seem to be a long distance from integrative social philosophies to Fascism and National Socialism, but it has been covered in very short time by astute political leaders. For this reason many religious and political Liberals believe that the coercive powers of government must be sharply restricted. These powers may be used only when some individuals are in danger of losing their freedom as the result of restrictive coercion by other individuals, groups and states. Since the goal of Liberalism is the development of rational self-control on the part of all, coercion as method must be restricted to the fullest extent possible.

These three concepts form the constellation known as the Liberal philosophy of history. As a philosophy of history, it is idealistic and optimistic concerning man

⁹Ruggiero, Guido de, "Liberalism," *The Encyclopedia of the Social Sciences*, Vol. IX (1933), p. 435.

¹⁰Hobhouse, L. T., *Liberalism*, (New York, undated), p. 136.

¹¹*Ibid.*, p. 137.

¹²Cf. Hobhouse, *op. cit.*, pp. 142 ff., and Hocking, *Liberal Theology*, p. 52.

and nature, the course of history, and the possibility of democratic methods of social control. The religious phase of Liberalism is hardly distinguishable from the political. They share the same goals, the same or similar metaphysical foundations, and rely upon the same methods. This does not mean that one borrowed from the other, but that both were steeped in the same basic theories concerning man and nature and that both applied these theories to their own fields and their own problems. The desire for freedom and progress which actuated men in their economic, political and social relationships expressed itself in their religious relationships. The result was religious Liberalism, a theory of the nature and function of religion which could be integrated harmoniously with their thinking in other areas of life.

THE THREE-PRONGED ATTACK UPON THE LIBERAL PHILOSOPHY OF HISTORY

This philosophy of history has been subjected to attack from at least three different directions. The first attack, in point of time, was directed at its historical foundations. Political Liberalism was based upon the theory of Natural Rights with some support from philosophical Idealism and an highly speculative anthropology. Religious Liberalism, while accepting much of this, sought for support in Jesus' teaching concerning the Kingdom of God. According to many German theologians of the nineteenth century, the kingdom of God as conceived by Jesus was essentially ethical, monistic and immanent. This view received clear if redundant statement in the writings of Ritschl and Harnack. According to these men, the universe was the creation of a God of love designed to further his ethical pur-

poses. Harnack found the whole Liberal philosophy of history in the Gospels, and presented it in his widely-heralded lectures on *What is Christianity?*¹³ But this conception of the Kingdom of God as an interpretation of Jesus' teachings received a rude shock with the publication of Johannes Weiss' *Jesus' Preaching of the Kingdom of God*, in 1892. Weiss maintained that the Kingdom as taught by Jesus was religious rather than ethical, dualistic rather than monistic, and transcendent rather than immanent.¹⁴ This attack was continued in the works of Albert Schweitzer and finds current expression in the writings of Karl Barth and Reinhold Niebuhr.

Religious Liberals were peculiarly susceptible to attack from this quarter. Many of them had made the teachings of Jesus their primary support in advocating the Liberal philosophy of history. When their historic foundations became insecure, they found it difficult to withstand onslaughts from other directions. The vital significance which they attached to the teachings of Jesus may be determined by reading Van Dusen's chapter on "The Significance of Jesus" in the volume *Liberal Theology* which he and David E. Roberts edited, and the discussion of "Religious Authority" by T. Guy Rogers in *Liberal Evangelicalism*, the English symposium on religious Liberalism written by twelve members of the Church of England two decades ago.¹⁵ Both authors accept the teachings of Jesus as normative and final. If it can be proved that Jesus did not teach the philosophy of history envisaged in the Liberal's view of the Kingdom of God, contemporary Liberals face insuperable difficulties. They must either revise their philosophy of history or find a new foundation for it.

The second attack upon the Liberal philosophy of history was launched from another quarter with different objectives. It is an attack upon the method of persuasion adopted by Liberals as the only effective method of social control. Events which

¹³Published in New York, 1901.

¹⁴Cf. Holmström, "Das Eschatologische Denken der Gegenwart," in *Die Zeitschrift für Systematische Theologie* (Gütersloh, 1935), pp. 314ff. for an excellent analysis of the conception of the Kingdom of God in German thought.

¹⁵Published in London; fourth ed., 1924.

have transpired during the past fifty years have convinced many people that this method, in itself, is wholly inadequate. The most immediate example of its inefficiency was the pact of Munich and the tragic events which followed it. Furthermore, it is accepted as axiomatic by a large number of authorities in international relations that appeasement—one form of the method of persuasion or at least of "sweet reasonableness"—is of exceedingly limited usefulness in the relations between states. Another example comes from the experiences of the Swedish consumers organizations. Confronted by prices which they considered exorbitant, they sought by resolutions, petitions, suggestions, pleas and even threats, to induce the more privileged to content themselves with smaller profits, but with little or no success. Finally, they organized cooperatives and began to produce their own goods. As these cooperatives grew in strength, the consumers gradually gathered economic power in their own hands. With this power they compelled the great corporations to reduce prices. They discovered they could get results when they had coercive power in their hands whereas they could not when they relied upon the ordinary methods of persuasion.¹⁶

It is doubtful that the method of persuasion as defined by Liberalism has ever been an effective method of social control. The failure of the Fabian Society in England about the turn of the century and the obvious impotence of the powerless League of

Nations to affect the international situation in Europe and Africa are specific examples of the ineffectiveness of good will *sans* power. The studies in geopolitics of such men as H. J. MacKinder, Karl Haushofer and Nichols J. Spykman lead to the conclusion that potentials of men and strategic materials plus terrain are among the most effective determining factors in human relations. Philosophies of history are determined less by questions of *imago Dei* and more by power potentials.¹⁷ This means that the method of persuasion so dear to the heart of the Liberal must be subjected to serious reconsideration.

The third attack upon religious Liberalism is directed upon its theory of the function of religion. As a group, religious Liberals define the function of religion in terms of ethico-social amelioration. This theory has had varied expression, and may be identified readily by its slogans and catchwords: "Social Gospel", "integration of personality", and "cosmic sources of strength for ethico-social action." The attack upon this view of the function of religion comes from several quarters. There is, of course, the criticism by those who consider it too 'this-worldly' and naturalistic. There is also the rejection by others on the grounds that it is too practical; they consider religion more esthetic and mystical in nature. But the attack to which I wish to draw attention comes from another quarter. This criticism is based upon an analysis of the methodological grounds which are supposed to support this theory of religion. When one seeks to discover the reasons for defining religion in terms of ethico-social amelioration, he finds references to scientific and psychological support. Closer examination of method and data leaves him with the impression that both are of doubtful cogency.¹⁸ The conclusion to which one is driven is that this theory of religion was adopted uncritically with the adoption of the general Liberal world-view. Furthermore, Liberals in general have been too busy 'doing good'

¹⁶Cf. Childs, M. W., "Sweden: Where Capitalism is Controlled," *Harpers Magazine*, Nov. 1933. The story is presented in more detail in the same writer's *Sweden: The Middle Way* (New Haven: Yale University Press, 1936).

¹⁷Spykman's *America's Strategy in World Politics* (New York: Harcourt, Brace and Co., 1942), should be read by all who wish to understand the significance of geopolitics for the Liberal philosophy of history.

¹⁸I have considered the logical basis of several theories of the function of religion in "Concerning Definition," *The Crozer Quarterly*, Vol. X (October 1933), No. 4 pp. 458 ff. The suggestion made in this paragraph is given fuller treatment there.

to devote much time to the investigation of basic principles. Whatever the reason may be, the Liberal theory of the function of religion lacks adequate justification.

THE FUTURE OF RELIGIOUS LIBERALISM

The preceding analysis suggests the need for a more serious reconsideration of religious Liberalism than we have had to the present. Its philosophy of history appears to be untenable in its present form. Psychological research of the past decades makes it imperative that the theory of man as rational and good be reconsidered. Man is good and rational, but only in part. He has impulses which eventuate in activities which are not socially useful. He is rational, but only in part. Non-rational factors determine his behavior much more than he is willing to admit.¹⁹ The Liberal theory of man must be revised in the light of these non-social and non-rational elements in human nature.

The same thing obtains with reference to man's non-human world, the medium in which he exists. The Liberal world-views have given predominant consideration to man's value-experiences with the result that great bodies of data have been excluded from the metaphysical enterprise. The universe may be rational in that it is subject to rational consideration; it may be good in that it provides much which is of value to man. At the same time, there are vast stretches of this cosmic environment which have little significance for human values as we know them. Man is, whether he likes it or not, a minute inhabitant of a very small segment of the cosmos, and he can retain his feeling of ultimate significance only by blinding himself to vast bodies of data. This is sufficient to indicate that contemporary value-philosophies stand in serious need of

intellectual reconditioning. Perhaps they should be replaced by philosophies which adopt different regulative principles for their metaphysical theories.

As for the future usefulness of the method of persuasion, the situation is not much different. The experiences of recent decades suggest the advisability of further exploration of the whole problem of social amelioration. The most hopeful method, so far as I am concerned, is that long known as "balance of power." It is a functional view of social evolution based upon the theory that changes in a given area are determined by changes in all of the factors involved. Thus slavery was abolished in part because of the consciences of men, and in part by economic, political and other factors. The differences in the standard of living in the United States and those in many other countries is attributable only in part to differences in the good-will of the several peoples involved. The factors responsible for given social and economic conditions are numerous and complex. One of the crucial errors in the theory and practice of religious Liberalism was its failure to consider enough of these factors. In its absorption with good-will and good intentions, it forgot other important and determinative factors.

This Functional theory of social evolution has been presented many times and by many thinkers. It received interesting illustration in the writings of the late Friedrich Paulsen. He stated that the freedom and individualism enjoyed by western people was an incidental consequence of the presence in western culture of two powerful institutions, the Catholic Church and the national State. Neither was strong enough to crush the other, and each was strong enough to check the other when it sought to encroach upon the rights and privileges of individuals and groups. When the Church sought to repress freedom of thought, those affected fled to some state in which the church was weak. When a state sought to extend its power too far, the Church rose up in protest

¹⁹Cf. Young, Paul Thomas, *Motivation of Behavior* (New York: John Wiley and Sons, Inc., 1936), pp. 421 ff. for a consideration of some of the non-human factors which determine human behavior.

against it. Freedom was thus a result of the presence of two or more institutions in the culture.²⁰ Its absence is noted in states which adopt the principle of *Gleichschaltung*, the integration of the total culture in one all-powerful institution. Perhaps religious Liberals would do well to give careful consideration to the possible modification of their philosophy of history in the direction of a more pluralistic Functionalism.

In conclusion, it may be well to note that the most hopeful phase of religious Liberal-

ism is its general approach to the knowledge situation. The rapid advance of Neo-orthodoxy with its irrational or non-rational camp-followers constitutes a major threat to intelligent religion. The epistemologically-inclined Liberals constitute the only forces available at the moment with which to check it. This is a socially-useful task which should be undertaken and at once. It may mean that such Liberals will have to forget some of their grandiose plans for world-reconstruction, and devote themselves to detailed and laborious spade-work in their own backyards. If this be so, the final results may be better for all concerned.

²⁰Cf. his *German Education* (New York, 1908), pp. 3 ff.

Teaching Biographies

FRED EASTMAN

WHY TEACH BIOGRAPHIES—and how? To answer briefly these two questions is the purpose of this article. I shall bear in mind that the readers of this journal are my fellow teachers of religion in colleges and theological schools.

The *why* of teaching biographies is easy. First, *for the joy of it*. It's the joy of a chase. You start out with your students to discover not only what a certain man accomplished, but why he wanted to do it. What influences shaped his growing personality, what were the sources of his power that made him stand out above his fellow men? When your students seek his motives and how he came to have such motives; when they study his youth and his early struggles; when they see him gradually emerging with some central purpose that integrates his life and gives it direction and force, they begin to get excited. For more often than not, this man went through just such struggles as your students have experienced in their own lives; he had the same questions to answer about his environment, about God and his fellow men; he fell into the same temptations, made the same sort of ass of himself; but finally by the grace of God came through to victory. To lead students in this chase, to observe their growing excitement, to hear them describe the new insights that have come to them, and to know that in this character they have found a life-long friend—that is pure joy for the teacher.

The second reason for teaching biographies is the contribution they can make to *the development of the individual student*. This is, of course, akin to the first. We would all agree, probably, that our job as teachers is not simply to tell a student something he doesn't know; it is to help him become a bigger person—an abler and more understanding person. Biographies lift his

horizons. They introduce him to the fellowship of the immortals. They invite him into the society of the best minds. They help him to understand and interpret the human beings around him. When a student follows a given character from the cradle to the grave he comes to know him better than he knows most of the men at his own elbow. And when he finally closes the book he knows that the character is not dead, except in body; his spirit marches on, marches by the student's side on the campus and on after graduation throughout the years ahead. That character is a constant formative influence which nothing can entirely obliterate. The good old phrase, "the communion of the saints," is no empty term for the student who has studied biographies. He knows the reality of communion with noble souls. He has found that communion rewarding even when those souls were not saints.

A few weeks ago I officiated at the wedding of a young man who, a scant four years earlier, had been a lonely and despairing youth unable to find a job. But his life had been completely changed by his pastor who at the right moment put into his hands a biography of St. Francis of Assisi. Something in the life of that gentle saint kindled the fire in this young man's heart until by its light he saw that his poverty could be a source of power instead of bitterness. Using his enforced leisure time to make a diorama of a scene from the life of St. Francis, he went on to other forms of art, won a fellowship at the Art Institute of Chicago, and is today one of the most promising young artists of that city. And through many of his art pieces runs the story of St. Francis. As I talked with him and looked into his shining eyes and those of his bride on the night of the wedding I knew that the loneliness and despair had gone, and that the

saint of Assisi would be a member of this new family.

Every worthy teacher wants to develop the inner and creative life of the student. But many of us fail in our best efforts. Emerson, writing on this subject in his diary of January 13, 1835 (he was but 32 at the time), said:

It may be that there are very few persons at any one time in the world who can address with any effect the higher wants of men. This defect is compensated by the recorded teaching and acting of this class of men. . . . Socrates, St. Paul, Luther, Milton, have lived for us as much as for their contemporaries, if . . . their life and words come to my ear. . . . It is a beautiful fact in human nature that the roar of separating oceans, no, nor the roar of rising and falling empires, cannot hinder the ear from hearing the music of the most distant voices. . . . Thus we are fortified in our moral sentiments by a most intimate presence of sages and heroes.

The teacher who finds it difficult or impossible to reach the student in his holy of holies may find that the right biography will unlock the door.

The third reason for teaching biographies is *the light they shed on the student's other studies*. Often the student is oppressed with a sense of the atomization of the curriculum. He needs to have his courses of study integrated into some logical framework. We have tried to do this in a variety of ways—orientation courses, survey courses, and such. But as yet we have hardly explored the contribution that biographies can make to this end. They may be an integrating factor of considerable importance.

Let us take a single example: a course in biographies of the twelfth to seventeenth centuries inclusive. Among the major lives to be considered in such a course are these religious leaders: St. Dominic, St. Francis of Assisi, Thomas Aquinas, Wyclif, Huss, Jeanne d'Arc, Savonarola, Luther, Calvin, Knox, St. Teresa, Roger Williams, George Fox, and John Bunyan. And these statesmen: Machiavelli, Wolsey, Henry VIII, Queen Elizabeth, Gustavus Adolphus,

Cromwell, Louis XIV, and William Penn. And these scientists: Copernicus, Galileo, Kepler, Descartes, Pascal, Isaac Newton, and Leibnitz. And these artists and writers: Dante, Giotto, Chaucer, Thomas à Kempis, Fra Angelico, Leonardo da Vinci, Michelangelo, Raphael, Tyndale, Cellini, Bacon, Shakespeare, Rembrandt, Milton, Dryden, Locke, Spinoza, Handel, Bach, and Voltaire. Obviously no course in biographies could adequately cover all these lives in a single term or semester. But even though, through selection, the list is reduced by half or two-thirds, is it not apparent that the student here has an introduction not only to a company of great personalities but to the church history, the political history, the science, art, and literature of these turbulent centuries? He will see the Renaissance and the Reformation through the eyes of the men who made them. A similar introduction to the modern period would be a by-product of a course in biographies of the eighteenth and nineteenth centuries.

* * *

We come now to the more difficult question: *How* teach biographies? In general the various methods may be boiled down to three: (1) lectures by the instructor covering many lives in a given period; (2) intensive study by the various members of the class in certain selected lives of the period, following an outline provided by the instructor; (3) a combination of these two. The first is almost bound to be superficial; moreover it robs the student of the value of making his own exploration and of his resulting sense of becoming personally acquainted with two or three great lives. The second works very well with the more mature and energetic students, but leaves the others without adequate framework and guidance. The third avoids most of these shortcomings of the first two and combines many of their virtues.

With more diffidence than may seem apparent, I shall illustrate this third method as I have come to use it in the course of

the seventeen years I have taught this subject (along with drama and literature) at the Chicago Theological Seminary. About the time these words appear in print I shall be teaching a class in biographies of the twelfth to seventeenth centuries. The class will probably number some fifteen to twenty-five students, all college graduates and candidates for the ministry or teaching. It will meet three hours each week for twelve weeks, and each student will have certain additional periods during the term for private conference.

The opening lecture will deal with the value of biographies for a minister or teacher for his own culture, for his addresses, and for his pastoral and educational work. The second and third lectures will give a bird's eye view of these centuries and their outstanding personalities. Each student will be furnished with a mimeographed list of the latter. The next lecture will describe the particular technique we shall follow. It will be explained that the whole class will devote two weeks to the study and discussion of the life of St. Francis, using as texts Sabatier's biography, selected plays from Laurence Housman's *Little Plays of St. Francis*, and the classic, *Little Flowers of St. Francis*.

Each student will then select two other lives in these centuries and prepare papers upon them, following an outline provided by the instructor. Each paper is to be from 3,500 to 6,000 words in length, and is to be based upon the careful reading of not less than two long biographies of the life chosen. This may seem a heavy assignment, but most of the students in the past years have become so interested in the lives they have selected that their papers have nearly always run far over the length suggested.

The outline which I provide is the following:

Title of Book
 Author Year.....
 Publisher
 Subject of Study
 Years of Birth and Death

(As you read the biography, classify the material according to the following scheme, noting your page references under each heading. The object of this is to make the material available by easy reference when you write your paper and for future use. Follow this outline in the preparation of your paper. Add to its categories, if you wish, but leave out none.)

- I. Nation and times.
- II. Major achievements of this character. A brief (200-300 word) summary of his most important contributions to mankind.
- III. Heredity:
 1. Father
 2. Mother
 3. Other forebears
- IV. Early environment:
 1. Home and local community
 2. School
 3. Church
 4. Personalities with whom he came in contact
- V. Which of the foregoing elements in his heredity and early environment made the greatest impressions upon him?
- VI. Later environment (in adult life):
 1. Home
 2. Friends
 3. Other elements
- VII. Purpose. Note the various purposes by which he steered his life's activities. Did he come finally to center his life around a single purpose? If so, what?
- VIII. Who, or what, *opposed* him, and why?
- IX. Handicaps:
 1. Physical
 2. Social
 3. Economic
- X. What did he do? (More detailed than II. Include a one-page chronology of his life.)
- XI. What did he say? Note his utterances that seem most worth remembering.

XII. Dramatic or vivid scenes in his life.—(Instead of a separate section here you may scatter such scenes through other sections.)

XIII. Religious beliefs or convictions.

XIV. In what did he fail? (Include not only his vocation, but his relationships, as husband, son, father, friend, etc.—did he succeed in all these or fail in some?)

XV. His personality. Dominant moods and attitudes, likeable and unlikeable.

XVI. The sources of his power. Give your judgment as to the relative importance of such sources as his Heredity

Physical endowment

Home life

Friends

Religious convictions

Meditation and prayer

Sense of stewardship

Singleness of Purpose

Hard work

Self-discipline

Knowledge

Communion with nature

Freedom from financial cares

Supernormal experiences, such as visions and "voices"

Other factors

XVII. Chief values for the minister and educator in this biography.

Four or five printed copies of this outline (with ample space under each question for page references and brief notes) are given to each student so that he may have one copy for each book he reads. Along with this outline he receives a mimeographed set of further instructions. Among them are these:

Papers *must* follow the printed outline. Classify and present your material according to the questions on that outline. This may seem arbitrary, but remember, please, that the purpose of the course is (1) to help you acquire a new technique for the study of biographies; and (2) to enable you to explore two or three biographies

by this technique. The technique involved is that provided by this outline, the questions on which, if intelligently answered, will give a picture of the developing personality and character of the individual you are studying. Not one of these questions can be omitted from a complete picture. In certain lives you may wish to add other questions. Do so by all means, but omit none of these. Another advantage of this outline is that it will save you from the inclusion of much material which is not essential. It will also make your material available by easy reference for future use. One of the requirements of the course, therefore, is that you prepare your papers according to this outline. Papers written otherwise—book reviews or digests of other biographies—will not be acceptable for credit.

Write your papers as vividly and interestingly as you can. Supplement them wherever possible with illustrative material.

Be warned against:

- (a) Too much quotation. Not more than twenty per cent of a paper should be quoted from the sources and, of course, full credit should be given for each quotation.
- (b) Trying to understand a life without a knowledge of the products of that life. For example, trying to portray the life of a poet without having read his poetry.
- (c) Omitting vivid and dramatic details. These are the items that stick longest in the memory and are of the most use for illustrative purposes.
- (d) Becoming a salesman for your particular subject. Insight and understanding are to be preferred to salesmanship.
- (e) Depending on short biographies such as those in the various encyclopedias. Important and vivid details are lacking in these.

How approach the writing of your paper? You can approach it as a chore or as an opportunity. To approach the writing of a biography as a chore—something required in order to get credit in the course—will predestine your paper to mediocrity. To approach it as an opportunity to share with others a new-found friend will stimulate your own literary style.

The reader may question so much emphasis upon this outline. The reason is that when, years ago, I gave less emphasis to it and allowed the students to write their papers in any way they wanted, I received a

high percentage of papers that were mere digests of published books. They dealt with such external matters as dates and achievements, but gave little attention to the more vital matters of character development, motives, religious convictions, and other sources of power. After considerable thought and consultation with others I finally prepared the above outline designed to focus the student's attention on these inner and spiritual factors. I submitted it for criticism to the late Gamaliel Bradford, dean of American biographers. "I am exceedingly interested in the questions in your Outline," he wrote, "for it is precisely on that line that I have been doing my own biographical work." He gave several helpful suggestions which were incorporated. I then began to require the students to use the outline for their papers and the results have, I think, justified this procedure.

To continue with the class program: now that the student clearly understands what is expected of him he makes his selections of the lives upon which he wishes to write his papers. He submits four or five possibilities and the instructor assigns him two from this list. (Because the library seldom has more than one copy of a given biography it is not practicable to allow more than two students to choose the same lives for their papers.) These assignments are made in private conference in which the instructor endeavors to help the student choose the particular lives that will be most useful to him.

For the next two weeks the class sessions are devoted to discussions of the various techniques of biographical writing; to lectures on some of the lives not assigned to the students; and to comparing notes on certain features that all the students will be having in common, such as the economic and social and religious background of the period.

Then along about the fifth week the students begin to read in class *selections* from their papers. In each hour session half of

the time will be given to this reading, the other half to criticism and general discussion by the class and to supplementation by the instructor. Here the student who has been writing a biography of Luther is bound to be challenged by one who is writing on Erasmus; a Leonardo student by a Michelangelo one; a Roger Williams student by a George Fox one—and so it goes. The instructor tries to keep the peace.

By the end of the ninth week the first batch of papers has been concluded (probably not more than half of each student's paper has been read in class, so limited is the time) and there is a general summing up of what we have discovered about the points in common and in difference in the various lives. Suggestions are offered by class and instructor as to how to improve the second papers.

The last third of the course follows the same general plan with a series of papers and class discussions on the students' *second selections*. At the end there is another summary. The instructor now has upon his desk for reading and grading during the Christmas holidays some thirty to fifty papers, averaging five thousand words or more each. It's a chore, but there is a reward: the recurring conviction as he reads them that these students have made friends with some of the immortals.

AN INTRODUCTORY LIST OF BIOGRAPHIES

Those marked * are available in editions priced at \$1.00 or less.

- **Addams, Jane. Twenty Years at Hull House* (Macmillan)
- **Burns, Robert, Life of*, by J. Lockhart (Everyman)
- Byron, Pilgrim of Eternity, A Conflict*, by John Drinkwater (Doran)
- **Cellini, Benvenuto, Autobiography of* (Everyman)
- Comenius, John Amos*, by Matthew Spinka (University of Chicago Press)

- Cromwell, Oliver, Life of*, by John Morley (Macmillan)
- Damien, The Leper*, by John Farrow (Sheed and Ward)
- Darwin, Charles R., Life and Letters of*, by Francis Darwin (2 vols.) (Appleton-Century)
- David, Story of*. I and II Samuel, The Bible
- Dickinson, Life and Letters of*, by Martha Dickinson Bianchi (Houghton)
- Dostoevsky: The Man and His Work*, by Meier-Graefe, J. (Harcourt)
- Edwards, Jonathan*, by Arthur Cushman McGiffert, Jr. (Harper's)
- Emerson, Life of*, by Van Wyck Brooks (Dutton)
- Fox, George, Seeker and Friend*, by Rufus Jones (Harper's)
- Francis, St., of Assisi, Life of*, by Paul Sabatier (Scribner's)
- **Franklin, Benjamin, Autobiography of*, (Everyman)
- Franklin, Benjamin*, by Carl Van Doren (Viking Press)
- Forty Years a Country Preacher*, by George B. Gilbert (Harper's)
- **Gladstone, William E., Life of*, by G. Russell (Everyman)
- **Goethe, J. Wolfgang*, by Emil Ludwig (Blue Ribbon)
- **Gosse: Father and Son*, by Edmund Gosse (Oxford)
- Huxley, Thomas Henry, Life and Letters of*, by L. Huxley (Macmillan)
- Jefferson, Thomas, Life and Letters of*, by Francis Hirst (Macmillan)
- **Johnson, Samuel, Life of*, by James Boswell (Modern Library)
- Judson, Adoniram. "Splendor of God,"* by Honore W. Morrow (Wm. Morrow)
- **Keller, Helen, Autobiography of* (Grosset & Dunlap)
- Lenin*, by James Maxton (D. Appleton-Century)
- Lincoln, an Account of His Personal Life*, by N. W. Stephenson (Bobbs-Merrill)
- Luther, Martin*, by Arthur Cushman McGiffert (Appleton-Century)
- Michelangelo, Life of*, by Romain Rolland (Duffield)
- Moody, Dwight L. A Worker in Souls*, | by Gamaliel Bradford (Doran)
- Ogilvy, Margaret*, by her son, J. M. Barrie (Scribner's)
- Country Lawyer*, by Bellamy Partridge (Whittlesey House)
- **Pasteur, Louis, The Life of*, by R. Valery-Radot (Garden City Pub.)
- And Gladly Teach*, by Bliss Perry, (Houghton-Mifflin)
- **Plutarch's Lives* (Modern Library)
- **St. Augustine. "Confessions"* (Everyman)
- G. B. S.*, by Hesketh Pearson (Harper)
- Steffens, Lincoln, Autobiography of* (Harcourt)
- Crusader in Crinoline*, by Forrest Wilson Lippincott)
- Thoreau*, by Henry Seidel Canby (Houghton-Mifflin)
- Tolstoy, Count Leo; The Man and His Message*, by E. A. Steiner (Revell)
- Trudeau, E. L., an autobiography* (Doubleday)
- **Victoria, Queen*, by Lytton Strachey (Blue Ribbon)
- **Washington, Booker T. Up from Slavery, an autobiography* (A. L. Burt)
- **Wesley, John. The Lord's Horseman*, by Umphrey Lee (Appleton-Century)
- A Puritan in Babylon*, by William Allen White (Macmillan)

Ecumenics In The Curriculum

WINBURN T. THOMAS

THE MODERN FOREIGN missions enterprise among the churches of the United States was initiated by college students. The date 1806, when a group of students attending Williams College held the Haystack Prayer Meeting, marks the beginning of foreign missions interest among American churches. The Brethren Society, which grew out of the Williams College prayer meeting, spread to other campuses, including that of the Andover Theological Seminary. Among the 372 students who were members of the organization during the years of its history in Andover, 217 reached the foreign missions field. Several denominations were led by the insistence of these Christian youth to found boards of missions for the purpose of sponsoring their Christian activities abroad. In 1883-84, not alone in North America, but in Norway, Sweden, Denmark, and Great Britain as well, new missionary currents were set in motion by college students. In the year 1883 a group of students attending Princeton met at the home of an ex-missionary, the Reverend Robert G. Wilder, who had been during his years at Andover, a member of the Brethren Society, to found a foreign missions group. The influence of the Princeton group led one hundred of the students attending the Mount Hermon Conference in 1886 to sign a declaration that they were "willing and desirous, God permitting, to become foreign missionaries." Two years later, at the Northfield Student Conference, the Student Volunteer Movement was organized, and as a direct consequence local organizations were established in hundreds of American colleges, universities, and seminaries.

Despite this fine tradition, there are but few vestiges in the modern college and seminary life or curriculum of the foreign mis-

sions interest. The Student Volunteer Movement continues to function on a national scale, and there are campuses with continuing Student Volunteer bands. Generally speaking, however, institutions of higher learning offer little or nothing concerning missions, and there are hundreds of Christian ministers who are graduated each year without having become aware of the importance of the world Christian movement.

It may be that the subject as such can be revived on an extensive scale neither in undergraduate institutions nor seminaries. Yet there are other ways in which the emphasis can be made. More effective than courses bearing a missions label are faculty members who have seen missionary service or taken a sabbatical leave on some major mission field. Such persons will inject into their teaching the facts concerning the world mission of the church no less certainly than Wendell Willkie has into political messages. For any teacher, having discovered that the world is a unit and in need of some common spiritual denominator, might conclude after having seen missions in action that the world Christian movement is a major force operating to produce this result.

Representative of college professors of religion who treat the impact of the Christian message upon the world is Dr. Charles S. Braden, professor of the Literature and History of Religions at Northwestern University. His decade of missionary experience in Latin America has given him a first hand knowledge of the younger church, and its relations with the world Christian movement. While he has learned that no student would elect a course in missions, in his several courses in comparative religion the influence of Christian missions inevitably is depicted.

Thomas S. Kepler of Lawrence College, Appleton, Wisconsin, offers three courses in which the world Christian community is emphasized. Each semester in the class studying World Religions, the genesis of religious cultures is traced. Dr. Kepler does not *prove* Christianity's superiority to other religions, but enables the students to see for themselves that Christianity compensates for a lack in some of the other religions. In New Testament study Paul's conception of the church is shown in its relation to the present day spirit of ecumenicity, in both cases organic "cells" of *agape* (love) being regarded as a test of ecclesiastical vitality. The course in church history traces the origins of the institution, denominationalism with its similar and dissimilar factors, and concludes with the idea of an Ecumenical Church. These notes are given added validity because of the conviction of the teacher that the ecumenical and missionary notes are inherent parts of the Christian message and therefore must be sounded no less certainly than, say, the devotional or the social.

Dr. Oscar H. Darter in the cosmopolitan Mary Washington College, Fredericksburg, Virginia, offers a course in sociology which presents the student with a world outlook regarding race, the family, religion, culture, and the state from the standpoint of the unity and interaction of all society. In the study of races the color basis for classification is rejected in favor of the sociological because of mankind's common ancestry. Theories of racial superiority are exploded by showing the historic potentiality that all races may achieve a high civilization under favorable circumstances. The origin of patriotism is outlined in its relation to religion. The outlook of the students who elect this course towards classes, races, nationalities, religions, war and peace is in contrast with other students who do not make the study.

Olivet College, Olivet, Michigan, fosters world mindedness among its students by using world citizens on the faculty. Dr. Golo Mann, one of the sons of Thomas

Mann is now serving in that capacity, as is Dr. Pedro Paz, a native of Ecuador who has been with the institution for a score of years. A scholarship in the latter's honor is maintained for a student from Ecuador. For half a year Dr. Hachiro Yuasa, a distinguished entomologist who was formerly president of the Doshisha University, Kyoto, Japan, taught courses in Olivet. In addition to staff members and students of an international background, special lecturers of wide experience and world ambience are imported. The baccalaureate speaker for 1943 was Dr. C. Bernard Cockett, President of the Congregational Union of Australia and New Zealand, and the Commencement speaker was Dr. George W. Shepherd, who has served as one of Chiang Kai-shek's advisers for the New Life Movement.

At Adrian College, Adrian, Michigan, certain courses are oriented along lines of Christian reconstruction. In economics, students study the cooperative movement, labor problems and the economic basis of a durable peace. Pan American relations, modern Asia, and the history of foreign relations are available in history and political science. Religion includes courses in the Christian message and program, and local church problems and leadership. A study of the techniques of social reconstruction, and a service seminar among the hundreds of Mexicans who have been brought into the area by the war boom are included in the department of sociology. The work camp is a twelve week sociology study of the city in war times. In connection with the project students hold evening classes for the Mexicans in such subjects as hygiene and English. The service seminar is thus in practice an internship for home and foreign missions. The Adrian College Volunteer Service with its score of students preparing for life time Christian service reaches out to the smaller churches in the area to assist with leadership training problems by sending out a group of specialists in worship, rec-

reation, etc., to conduct institutes for the training of leaders.

Institutions other than these that are seeking to create among the students a world mindedness calculated to issue in intelligent action are urged to communicate with the writer. Suggestive for such schools as well as theological seminaries are four methods which are being used or projected for the integration of the ecumenical emphasis into the theological curriculum.

The first of these is a course in Ecumenics offered to Juniors by President John A. Mackay of Princeton Theological Seminary entitled "The World Mission of the Church." In this survey, Dr. Mackay presents the contemporary situation and its problems, and relates to these the reality of the Christian Church and the Christian Gospel as God's answer. Thereafter he deals with diverse aspects of the Church's nature, achievements, and problems. Dr. Mackay says concerning this approach, "The field of Ecumenics is in the general field of History, but here history is interpreted as history in the making. That being so, the question of strategy is central. Thus, all the mission courses and the courses on the non-Christian religions and on the relationship between Church and State, the courses on the ecumenical conferences and the course on comparative Christianity, fall within the scope of Ecumenics. . . . This approach to the subject of missions is psychologically best from the point of view of the students, and essentially the best because of the fact that the world church has arrived in nuclear form. The problem, therefore, becomes how the church's nature, functions, relations, and strategy are to be mapped out."

The strategy which he follows in this course is as follows: In connection with "The Human Situation" the Christian church is offered "as the abiding witness to, and the chief organ of, God's redemptive purpose for mankind." "Ecumenics" includes the Christian Church as a world

Christian community, yet it is distinguished from Church history, theology, and the foreign missionary movement. In analyzing "The Purpose of God through the Church," Dr. Mackay views the Church in its relation to the churches, to the Kingdom of God, and to world order. Three main "Achievements of the Church in History" are enumerated, the missionary, the cultural, and the ecumenical. "The Status of the Church and of the Missionary Movement" is viewed in Asia, Africa, and Latin America as representative areas. Finally, "The Contemporary Task" of the church is defined as follows: is to intensify its evangelistic endeavors, to exercise a prophetic mission to society, culture, and the state, to become a pattern community, and to achieve effective Christian solidarity.

The second of these plans is that outlined by Kenneth Scott Latourette in his Yale University course entitled "The History of the Expansion of Christianity," the materials of which are incorporated in the series of works being published by Harpers under the same name. Dr. Latourette has summarized his point of view and threefold purpose in the introductory paragraph of a paper, "New Perspectives in Church History," published in *The Journal of Religion*, October 1941. His argument is that a reorientation in the study of the history of Christianity is needed. As traditionally presented "church history" so-called is a distorted view of Christianity. The change of focus which is required must take three forms: First, it must embrace the entirety of Christianity. The church is in large part the creation of Christianity, yet the two are not identical, since Christianity has exercised a great influence outside the church. Its history includes every phase of that impact upon mankind: the origin and development of ecclesiastical institutions, their organization, leaders, ideals, and controversies; the thought of Christians about their faith, the changing forms of Christian worship, the alterations wrought in the inner lives and

conduct of individuals; the effect of Christianity upon music, literature, education, philosophy, political and social institutions, and economics; and the effect of the environment upon the faith itself.

Second, the entire human race must be included so that instead of centering upon the Occident, Christianity will be viewed as belonging to the on-going history of all mankind. Christianity, an avowedly universal religion, claims to have a message for all men. Individual leaders and minorities frequently have thought in world-wide terms and sought to translate this thought into action. Any true estimate of the effect of Christianity upon its environment must be based on an historical perspective which includes all humanity. As it is in the Occident that Christianity has experienced the major portion of its development, most of the attention as formerly will be devoted to the West. Yet this change of focus to include the entire globe will concentrate increasing attention upon Christianity in non-Occidental lands.

Third, greater emphasis must be placed on the last four centuries and especially on the past century and a half. The history of Christianity as usually written gives the impression that the climax was reached with the Reformation and that everything subsequent has been a postlude. This emphasis, together with losses in post-war Europe, lead to the conclusion that during the last four centuries Christianity has been a waning force, whereas in fact Christianity never has been so widely spread geographically or such an integral part of the cultures of non-European peoples as in the past 150 years. Gains have been witnessed which may more than offset the geographical losses. When all mankind, rather than certain geographical and racial segments of mankind, is brought within the purview of the historian, it can be seen that Christianity has never been so potent in the affairs of men as in the past century and a half. Close attention must be paid therefore to the his-

tory of the last four hundred years and especially to that of the nineteenth and twentieth centuries if Christianity is to be viewed and evaluated *in toto*.

The Dynamic or Semantic Curricular Approach as outlined by Dean Macolm Pitt of the Hartford Theological Seminary includes an ecumenical orientation, an interrelating of all materials, and an imparting of the dynamic of ideas. Teaching, Dean Pitt says, must be posited on an awareness that all seminary students will represent a world Church, and that some of these students will serve geographic and culture areas other than their own.

History: All departments dealing with History—the history of religions, Old Testament and New Testament history, Church history, the history of doctrine and the history of missions would be pooled or coordinated so as to constitute a foundation course lasting throughout the seminary experience. It would bring into proper perspective the central fact of Christian revelation and history, focus Christianity as a world movement, and create a living interest in people as people. For instance, the rise of Islam would be taught jointly by the professors of Church History, Islamics, and the History of Doctrine. There would be an intelligent awareness of the common issues raised by the gnostics and philosophical Hindu-Christianity. The current history of the “younger” churches constitutes a living commentary on the Pauline epistles.

Theology and the Philosophy of Religion: The primary object would be to discover the meaning of ideas, to make them dynamic in the personal life of the students, to release ideas from their enslavement to specific symbols and words. Once grasped by minister or missionary, the statement or restatement of the Christian message is a matter of local “vocabulary,” of culture-idiom. Without such grasp, there is an emptiness of word and symbol, ineffective-

ness and bafflement, or a retreat into the purely formal or "activistic" phases of a Christian ministry.

Biblical Studies: The semantic emphasis also carries over into this realm. Biblical ideas can be sensed in no better way than through an intelligent study of the original tongues. Should we minimize the linguistic aspects of Bible study, our ignorance concerning our religious inheritance will mislead Hindu, Muslim, Buddhist, and Confucian scholars as to our true purposes.

A fourth approach to the subject is that sponsored by the Student Volunteer Movement. A program is undertaken each year whereby a number of furloughed missionaries visit college and theological seminary campuses. Through addresses, chapel talks, discussion groups, and consultations, a conception of the world task of the Church is conveyed to an increasing number of students. This personalized approach by experts is being expanded during the current school year by the use of a *Traveling Seminar in Ecumenics*, which spends one to three days on each campus. A group of five or six experts with experience in representative areas of the world, and of differing denominational backgrounds, are themselves

a conclusive proof of the ecumenical nature of Christianity. Through panel discussions and student discussions concerning "Current Christian World Problems and Emphases," "Contributions of the Younger Churches to World Christianity," and "The Current Role of American Christians in the World Task of the Church," the representative group of foreign workers is able to present the world task of the Church with such intensity as could hardly be incorporated in a semester course.

The wave of enthusiasm for reconstruction and relief which is currently sweeping across the country is indicative of a humanitarian world-mindedness on the part of American youth. There is a strong probability that but few of the persons so motivated will find a place in official or semi-official rehabilitation programs. Much of the enthusiasm can be channeled along missionary lines, provided adequate guidance is available on the campuses. The above-mentioned experiments may prove suggestive to the administrative officials and faculty members who have a real concern for their students and the contribution which they can make to the building of the world of tomorrow.

Teaching Religion in War Time *

ARTHUR C. WICKENDEN

IT IS HARD TO FIND a good reason why the teaching of religion should differ essentially in war time from peace time. Under the stress of war it is true that we labor under a sense of urgency that heightens insight into what is of greater or lesser significance in our programs for meeting the pressing problems of life. Conclusions reached in making such distinctions, however, should be as valid for days of peace as for those of war.

The war situation confronts us with a new practical problem in that we shall have students under our tutelage for a shorter time and shall labor under a restricted opportunity in which to achieve our major objectives. Both the accelerated programs and the large shift in the direction of technical courses, or to those immediately related to the war effort, will militate against the election of as much work in religion as under normal conditions. This will be especially true of men, but only to a lesser degree of women also. These facts simply intensify the need, however, of distinguishing between the essentials and the incidentals in our work and of directing attention in our teaching primarily to the former. The further fact, that the problems of students to which religion should apply are more immediately and pressing, also calls for concentration upon essential religious values and resources.

Under the guise of scholarship itself teachers of religion have frequently failed in their instruction to put the stress on that which is most essential from the standpoint

of the student's real need. We need to clarify our objectives and to adhere to them more carefully. While at all times the teaching of religion should be intelligent and founded upon good scholarship, our main objective should not be the production of a crop of little amateur scholars. Our task is rather to send forth into the world students who have lived in the presence of luminous religious and ethical insights, who have acquired an appreciation of life's meaning and supreme values as seen by religion, who have been introduced to the great resources of the faith as these have been revealed in the lives of representative personalities, and who are able to view the events of the present from the perspective of God's purposes in history. This is no mean task and with the limited opportunities now open to us our efforts will be crowned with very partial success at best. The greater is the reason therefore for concentration on the essentials in our teaching.

How easy it is for us to become so preoccupied with technical problems of scholarship that we neglect the weightier matters that represent the real goals of our efforts! In teaching courses in Bible, for instance, it happens more often that one likes to think that teachers pay far more attention to the problem of authorship of a particular book, such as the Gospel of John, than to its meaning and value as a resource for religious living. In the Gospel of Mark one can easily become so involved in the problem afforded by the testimony of the demons, or that of the eschatology of Chapter 13, as to miss utterly an appreciation of the conflict in values between Jesus and the Pharisees which throws such a flood of light on the deep motivations underlying Jesus' conduct. One can become so absorbed with the problem of source materials used in the Gospel

*This is the last in a series of four articles dealing with this subject. Another paper dealing with the same subject which was to have appeared in this series has been published privately under the title, "Today the Bible has Value," and copies may be obtained from the author, Professor J. M. Wells, Hillsdale College, Hillsdale, Michigan.

of Matthew as to neglect the great illumination that the Sermon on the Mount throws on the nature of true righteousness in lifting it completely above the level of legalistic conformity. Likewise in Old Testament study it is easy for one who delights in technical analysis to plunge his students so deep into the JEDP solution of the literary problem of the Pentateuch that they miss completely a vision of God's unfolding purposes as they are dramatically revealed in the history of an inspired people.

Many of the texts in current use in courses in religion are not too helpful in directing major attention to the abiding religious values of the materials which they study. They devote far more of their space to discussion of the problems of scholarship than to appreciation of living values. The result will be most unfortunate if students gather the impression that the consideration of technical problems of scholarship is the principal objective and the most important emphasis in the course.

Emphasis can be placed on the major religious objectives of the course without sacrifice of intellectual respectability. To be scholarly, study does not have to concern itself principally with the *minutiae* of technical problems, as necessary as these are in the scholar's labors. The student should, of course, be introduced to the methods of research workers and have an understanding of the ways in which they establish their findings, but they should not be expected to pursue the scholar through the maze of his searchings in connection with every problem encountered. Let us in our work ground our instruction on good scholarship, employ good methods of teaching, and make real intellectual demands upon our students, and we can forget about the problem of the academic standing of courses in religion. Our task is to further knowledge and appreciation of high religious values and important spiritual resources.

In carrying out our task of making students intelligent about the most important

aspects of religion, we are not called upon to be evangelists, exhorters, or in the popular sense, propagandists of the faith. Certainly this is true for teachers in public institutions, but it would seem to be a good policy for teachers in church-related colleges also. Our responsibility is to bring to light the relevant facts and the important values and not to determine what the students shall do with their newly acquired intelligence. We shall rejoice, of course, when they make personal commitments in the light of it, and when they employ it in the service of the church and the kingdom of God on earth; but we shall be content to have the facts make their own appeal, and the students their own decisions. We can afford to be objective in our teaching, even as we ought to be devoted in our living.

Those teachers who belong in the liberal tradition of Christian thought will regard as one of the important goals of their work the emancipation of student minds from the tyranny of any particular dogma. In the midst of a war purportedly for the four freedoms, they will cherish the freedom of mind as well as freedom in the manner of worship. It would be most unfortunate, however, if the process of emancipation were wholly negative in its result, freeing the mind from an imposed loyalty that does not commend itself to man's higher reason, without replacing it with a new devotion that commands the loyalty of both heart and head. Let us beware of cleansing a mind of an evil spirit only to have it repossessed by a company of more deadly ones that leave the final estate of a man worse than the first. While we should deny our own ideal of freedom at the inner citadel of the mind, if we were to attempt to impose one mode of thought in place of another, it is highly important that we throw all the light we can on the nature of religious values in the hope that students will find themselves claimed by some high devotion, to which they yield themselves freely, as the deepest

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New Resources For Religious Education

EDNA M. BAXTER

SOME OF THE NEW curricula for churches today is remarkable material. For those prepared to select courses that help children to develop a religious attitude toward nature and everyday life, *How Miracles Abound*, by Bertha Stevens, provides a rich and fascinating approach. Recently children's leaflets to accompany this course have been published with attractive pictures, poems, facts, and stories from the world of nature. There is a *Guide for Teachers* with many helps. Vacation and church schools as well as homes will find these helps invaluable for children from seven to ten.

Mrs. Fahs has prepared resources for worship closely connected with Bertha Stevens' course. *Leading Children in Worship* contains ten services related to nature which are beautiful and profoundly religious.

Another course built around the area of nature, *Understanding God's World*, has been written by Mary Sherburne Warren for juniors. It is one of the interdenominational texts for use in the Vacation Church School. This course seems much above the average Vacation School text. It provides some excellent material about the natural and social world in which children live. The choice of poetry, scripture, and hymns reveals discrimination. There are ample suggestions for teaching procedures. The fundamental approaches to life are sane and helpful. Unlike the course by Bertha Stevens this one scatters over wide areas. To the reviewer it seems to be one of the faults of many courses written for children, both in public school and in church school, that they do not concentrate long enough to provide genuine experience and appreciation. Interest tends to be superficial.

The Gift of Life is the title of the guide book to be used in teaching younger children along lines suggested in three new

story books: *Animal Babies*, *A Brand New Baby* and *Growing Bigger*. The authors say:

"It is our thought . . . that these units of study may help children to see more clearly their own relationship in the human growth cycle. They may have a healthier attitude toward the adults who guide them as they learn to know and appreciate what adults give them in care and protection. . . . To learn to feel pride in the wonder and privilege of increasing age may lead a six-year-old to develop attitudes of responsibility and sympathy for younger children, rather than the insecurity and jealousy too often experienced by older children toward younger ones. . . . The surest way in which to develop wholesomely social types of conduct in children . . . is to have children become convinced for themselves of the values of certain kinds of behavior through their own experience. . . . It is hoped that such a course as this will be regarded as an opportunity for church and home to join hands."

This guide book brings the results of modern psychology to bear upon the teaching of a six-year-old. It is refreshingly original and profound. Intelligent parents will welcome this course in the church while their young children will become increasingly aware that adults are honest in helping them to find some of the truth about the mystery of life and growth. Here is a course that will almost teach itself.

Growing Bigger is a fascinating book for the religious education of young children. It is a scientific and authentic story of a young child told for children. Roger's experiences from birth through early childhood reveal the mysteries of life as they unfold in dramatic and vivid fashion from stage to stage. These experiences show how he learned to walk, to use words, to enjoy the water, to

respect property rights, and joined in a cooperative Easter letter to the father who was away from home. Other social experiences such as taking turns, eating only his own portion of cookies, and joining in the Christmas celebration with a clear connection with the birth of Jesus are all treated in a fundamentally spiritual way. A child enjoying these stories is led to recognize the religious aspects of all of life. Human behavior takes on godlike qualities in the simple and normal events of life. A suitable climax to the story is a simple introduction to Jesus and a few of his basic teachings. Parents and teachers will be inspired to live more generously and more sympathetically with children as they read these dramatic accounts of Roger and his associates to their children. Parents and teachers of religion in the church school will also find this original and meaningful material an invaluable approach to the spiritual lives of younger children. *Growing Bigger* is a brilliant answer to those who seek to overcome the secularization of life by an appropriate religious approach in early childhood.

Within recent years theologians, parents, and educators in religion have become interested in providing children with an approach to God and to the Bible that leads to spiritual growth and makes it unnecessary to unlearn so much as they advance in their education in science, history, and social studies. Mrs. Eakin has drawn from years of firsthand experience with children and with leaders to provide with her husband a book that is exceedingly practical and vivid in the way it deals with the religious questions and ideas of children and youth. *Your Child's Religion* provides a practical approach to important questions about God, Jesus, death, prayer, the Bible, and the church. If parents and teachers would combine their study of this book with Professor Myers' *Religion for Today* and Wickenden's *Youth Looks at Religion* they would be well equipped to guide modern youth in a growing religion integrated with life.

The riches of Biblical scholarship are gradually being made available in books and courses for children and young people. Altogether too many of the average reading books or courses on the Bible used in the schools of the church have been prepared by people who were not Biblical students. At last the complicated materials about Moses have been arranged for use with early adolescents by a college teacher of the Old Testament. The scholarship of Professor Flight has been combined with the unusual educational insight of Mrs. Fahs in their collaboration on *Moses*.

The author says, "I have tried to get back as nearly as possible to the simpler and older forms of the story of Moses' time, omitting those parts that appear to me to have been added by the later generations of the great man's admiring followers." Professor Flight has vividly and dramatically imagined what might really have happened in the life of the greatest of Hebrew leaders based largely on the J and E documents. Alongside of this story, he has included the actual words used in the Bible so that the student may compare the material of ancient writers with the modern knowledge and interpretation of these events. Moses is brought alive as an actual person. In this fascinating narrative and arrangement of the Biblical text the reader is led to the conclusion that "there hath not arisen a prophet since in Israel like unto Moses."

Due to the fact that the story of Moses is presented in a dramatic form many varied opinions of scholars about his religion and other matters are left to the teacher's manual for educational treatment prepared by Dr. Edna L. Acheson, an experienced teacher. The student is encouraged to figure out what may have been the original facts and how much of the Biblical narrative represents the additions made by later generations of Hebrews. The interesting information and plans for pupil participation make this period of Old Testament a rich experience for both pupil and teacher. Liberal

and conservative churches and week day schools of religion should welcome the use of this remarkable course.

Another college professor, Muriel Streibert Curtis of Wellesley College, has prepared a book for adolescents giving a dramatic account of the people of the Bible from the earliest times and closing with the establishment of the Christian church. In her *Story of the Bible People* the author has given a rapid picture of the Hebrews and the Jews with perspective on the development of their religion as well as some of the significant historical events in this long history. Charts and interesting drawings and suggestions for teachers make this a particularly valuable book for junior-high school people who have had too many scattered Bible stories and other fragmentary kinds of Bible study. They will enjoy reading the book quite as well as following it in a course of study. Many adults will welcome such a concise, interesting and intelligent survey of the whole Biblical period of religious history. This book, as well as *Moses*, deserves a wide use in homes, churches, and public schools.

Learning About Jesus is another new interdenominational course for primary children in the vacation church school. There are many good features in this course such as a schedule with worship as a climax, an evaluation period, and time to learn songs. Inasmuch as primary children, particularly six-and seven-year olds, have little geographical or historical sense or experience it is very difficult to deal with ancient life such as that in the Bible. Miss Keiser has wisely taken such an experience as Jesus' school life and made it vivid and real. Wisely she avoids using parables to teach as Jesus did because this is an adult process of thinking. Unfortunately in the preparation of these interdenominational courses the writers are obliged to include Biblical materials without adequate consideration of the children involved. The story of creation is introduced and young children too rarely have

help in thinking about its original purpose. Other Bible stories are told that could be left until Junior age when a concentrated study of Jesus' adult life is possible. The repetition of some of the Gospel materials before young children have the historical setting for their understanding may be a reason for youth in some church schools having so little interest in Bible courses.

Dr. Soares has rendered a real service to youth and adults in the church school in his inspiring course of study, *The Growing Concept of God in the Bible*. This vivid, dramatic and clear approach to the nature of thought of the Hebrews from nomadic times through the periods covered in the New Testament makes the Bible infinitely more understandable and enables the layman to develop a more discriminating point of view in his own religious life.

Unlike this more scholarly course by Doctor Soares, *The Greatest Book in the World* provides a rapid survey of the Bible devoid of the riches of scholarship and leaving the student with no sense of the religious change that took place through the long period of time involved and with no clues to the numerous problems involved in a proper understanding of this vast literature.

The well-known author of *Victoria Regina* and other plays and works has turned to the Old Testament for four dramatic productions in *Palestine Plays*. The author recognizes the danger of perpetuating and rationalizing superstitions and primitive conceptions of God by an improper understanding of the Bible. In these original plays dealing with Abraham's discovery of God, Jacob's discovery of conscience, Zedekiah's treatment of the prophet Micaiah, and a prophet's parable of a whale, the author challenges conventional thought and living. Classes studying the Old Testament will be fascinated by reading them and older youth groups will find materials from the Bible that are truly good drama. This volume could be used as the basis of a fascinating course with a youth group if a leader had

access to more scholarly resources such as Pfeiffer's *Introduction to the Old Testament*.

Many church school teachers, adult and youth groups, will find the slender little course, *An Open Door to the Bible*, an answer to their needs in a rapid glimpse of the whole Bible with many answers to their problems. The bibliography is discriminating and the charts very suggestive.

An increasing number of works of art are concerned with a social theme. Some of these works have not been widely known by Americans. Churches have often chosen the prettier pictures done by such artists as Hoffman. In his new book Albert E. Bailey has prepared for teachers and youth in the churches an unusual course on *Jesus and His Teaching: The Approach Through Art*. Beginning with some striking pictures of Jesus which make the student conscious of his religious purpose, a variety of pictures with a social message are studied in relation to some of the teachings of Jesus. Leading questions are provided in order to encourage a more penetrating analysis of the viewpoint of the artist. An advantage offered in this course is the fact that many of the pictures studied are included in full page size. Among them are ones by Edouard von Gebhardt, Fritz Von Uhde, Franz von Stuck, Jean Bernard, Theobald Chartron, Irwin Hoffman, Auguste Rodin, Baron Auld Rosenkranz, Diego Rivera, Jose Clemente Orozco, and Gerrit A. Beneker. This course should stimulate a realistic as well as a deeper appreciation of Jesus' teachings and his ministry. Leaders will find this a refreshing change for classes in church school and evening groups.

The Art of Building Worship Services treats varied and important items of great value in worship. This book aims to provide help for laymen. It will be of value to superintendents, and others preparing worship services for older groups. Many excellent resources are given. Some of these will appeal particularly to the more

conservative churches. The greatest criticism of this little book is the lack of attention given to resources and means of worship in connection with living experiences of groups, nations, and races. It focuses the worshiper's attention too largely on himself rather than the experience of "losing himself" in the wider aspects of God's Kingdom.

Joseph N. Ashton concentrates on music in the church service in his new book *Music in Worship*. The author was formerly professor of musical history and theory at Brown University and Lecturer on music at Wellesley College. Part I deals with the principles of church music and Part II with their application in congregational, choir and organ music. While scholarly the style is pleasing and challenging. The concern of the author is with "church music" and "music in church," making it an integral part of the experience of worship. The taste, the conception of worship together with the suggestive resources make this a genuine contribution to ministers of music, organists, and the clergy.

Organizations and educators are discussing the importance of spiritual and moral training for children and youth. In many places children, whose parents desire it, are released from public schools for one brief period a week to be taught religion. This plan faces many problems. Frequently the teachers are not skillful enough to do an effective kind of teaching. In a few places such as Dayton, Ohio, trained religious teachers give all their time to teaching the children released from the public school on a staggered schedule and have worked out a very satisfactory plan.

Dr. Fleming has written *God in Our Public Schools* to urge that some form of Biblical education of a non-sectarian type be given by public school teachers in their regular classes in order to try to integrate religion with all of life. Doctor Fleming and others like him believe that basic religion can be taught in the public schools and

should be. The chief value of Doctor Fleming's book seems to be in its historical account of the position of different states toward religion in the public schools. He urges the return of the Bible to the schools but does not attempt to give a program. His treatment of the subject from the standpoint of the Jewish community hardly seems adequate. Many problems involved in teaching the Bible in the public schools without trained teachers of religion are ignored.

Children Need Adults by Ruth Davis Perry is a title which will receive a responsive echo in the minds of those concerned with children's welfare today when parents are working and so many children have not the security of parental care, and sometimes not even that of any adult kind of supervision. This valuable little book is the outgrowth of the author's experience in the Nursery School and Kindergarten of the Riverside Church of New York. The author says, "When the relationship between the adult and child is dominated by the spirit of cooperation, each finds in the other a companion. Neither will exploit the weaknesses of the other." She believes in democracy but shows that it involves wise understanding of the capacities of children in their development to make choices, to learn from experience, to become self-reliant, and to be secure in the love of parents. The nursery school may complement the home in building a framework for efficient living. This vivid, practical and sensible little book should be widely used by nursery school and kindergarten teachers and parents of the church.

Florence Taylor has written a new course for the Second Series Interdenominational Leadership Training Curriculum, "*Their Rightful Heritage*," devoted to problems and suggestions involved in the home and church working together. The author believes that the home is challenged to join the church in providing an environment suitable for religious growth. This book deserves wide

reading by children's leaders of the church as well as by parents and education committees. Pastors will find in it rich suggestions for working with parents.

Religious parents and educators find many allies among secular writers. One of these is C. Madeleine Dixon. Her latest book *Keep Them Human* should be in all church libraries to loan to parents and teachers and leaders of groups interested in the welfare of children today. The author enables the readers to come near enough to real children to look through their eyes and to feel their reactions. She discusses ways to meet children's fears growing out of the war, urging that adults stimulate constructive episodes in their children's dramatization of war; protecting people and animals in bomb shelters, giving first aid treatment to the injured and caring for refugees are some of the suggestions for dramatic play used to provide balance. She says, "There is nothing that balances fear more than transferring anxiety to some one or something, especially if a child can do something about it." Wisely she says that children "have no use for abstract ideas." Sympathy for insects, animals, and people is to be fostered in the everyday real experiences of children. The healthy counsel of this vivid treatment of children was never more needed than in this time of inhumanity.

Religious teachers will be particularly helped by Bernice Baxter's study of *Teacher-Pupil Relationships*. In thoughtful moments most educators know that the teacher is most important in any teaching process. A study has been made of the actual effect of different types of personalities on the classroom situation. Readers will find the vivid record of teacher-pupil relationships serving as a mirror to their own efforts. A few samples of reasons for positive results in teaching have been taken from the report:

"The teacher's ability to stimulate and guide learning depends upon the facility

with which she can identify herself with the learner."

"Feelings of security and personal worth are strengthened in pupils by a teacher who respects the personality of pupils and acts accordingly."

Teachers that contributed to the rounded development of children "were capable of effecting a natural person-to-person relationship between themselves and their pupils . . . they encouraged diffident children to try and confident ones to encounter challenging tasks."

A Primer for Teachers by Margaret Slatery offers exactly what the title implies. This little book is adapted to the needs of sincere but untrained laymen who wish to teach. Wisely the author uses many illustrations and vividly presents her point of view. Many training schools of religious education and church school teachers will profit by this inspiring and fascinating introductory course to teaching.

Dr. Bower states as his purpose in the preface of *Christ and Christian Education* "to give a brief but comprehensive interpretation of what Christian education is seeking to accomplish and of the basic assumptions that underlie its subject matter and procedure." He proceeds to sketch briefly the changes Christian education has undergone in the course of nineteen centuries. He accepts Jesus' "thought of religion as a quality of life diffused throughout every phase of the living person's interests and activities" and a "responsible relation to God." He contrasts a dynamic and functional process with the transmissive, authoritarian process that has dominated the church for many centuries. He believes we must find God "in the living experience of living men confronted with the realities of the present world" and that this is the problem of Christian education. Dr. Bower in his research reveals that churches working on the experiential philosophy have been using more and better Bible study than other churches and with better results.

When religion is taught in relation to people and their experience it tends to modify behavior and living. It is hoped that this superior book will be widely read and studied by ministers and religious educators.

Dr. Meiklejohn, a distinguished educator, challenges religious leaders and all educators to provide an education for world citizenship. He says, "It is only as knowledge, being used for the purposes of human brotherhood becomes intelligent, that it serves the purposes of the teacher. Pupils must learn not only what they are and how they act but also what they have to do and be." He contrasts the bases of education promoted by John Amos Comenius with that of John Locke. Both were Christians but Comenius concluded that people of different status and of different sex should share, in common schools, a common education in order to fasten the human fellowship which God has established. Comenius allowed Christianity to be put to work in life and in schools. "When men engage in scientific study, therefore, they are not simply following the desires of their own curiosity and intelligence. They are, by that very act, following after the meaning and intention of the creator both of themselves and of the objects of their study. . . . The brotherhood of man is not for Comenius an idle phrase. It is the fundamental fact upon which all education rests."

"John Locke is a deep-dyed aristocrat. . . . He has one scheme of teaching young gentleman of property and another, quite different, for the children of the working poor." "Instead of a fellowship of peoples his cornerstone led to class and sex segregation." "He has managed, without realizing what he is doing, to state the gospel of that competitive struggle for wealth and power which has arrayed man against man, class against class, nation against nation." Because of his individualism he destroys fellowship and unity.

While the state for Comenius rests upon the laws of God, for John Locke it is more

of a prudential arrangement of men who "in specific situations and under specific conditions, have made a bargain for the furthering of their own self interests."

Though Dr. Meiklejohn rejects the religious basis of education and of the state, his conclusion should challenge religious leaders to examine the work of the church to discover how it may have lent aid to its own weakened power in the world today. Perhaps it has too frequently followed John Locke rather than the Great Teacher himself.

Dr. Meiklejohn criticizes John Dewey for his lack of emphasis on an organic approach to life. "He has a passion for democracy, but no theory of it. His position is negative and lacks any criterion for evaluating human procedures."

Rousseau seems to offer more of a basis for education because his goal is the education of people in a mutuality of concern. Dr. Meiklejohn believes that education should be the chief concern of the state but should lead to a "concerted attempt to reach common answers, not as bargainers but as friends." He says that human brotherhood "stripped of its dogmatism, taken out of its mythological setting," is the basic principle of all "thinking" about society. He says that all education must prepare people to become responsible citizens of the world. "Every human being, young or old, should be taught, first of all, to be a citizen of the world, a member of the human fellowship. . . . If we are to have an effective human fellowship, the pupils in every corner of the earth . . . need to know each other . . . only by having that common knowledge, can they become reasonable in their relations to one another."

Education Between Two Worlds deserves the attention of religious and secular leaders. While many may not agree with its humanistic premise, all should be challenged by its insistence that men must learn to know and to care about their fellowmen and participate with them in their common concerns.

How Miracles Abound, by Bertha Stevens. Boston, Beacon Press, 1943.

Children's Leaflets, 75 cents.

A Guide for Teachers 75 cents.

Leading Children in Worship, by Sophia L. Fahs. Boston, Beacon Press, 1943. 26 pages, 35 cents.

Understanding God's World, by Mary Sherburne Warren. Boston, The Pilgrim Press, 1943. 181 pages.

Growing Bigger, by Elizabeth M. Manwell and Sophia L. Fahs. Boston, The Beacon Press, 1942. 130 pages, \$1.75.

The Gift of Life, A Guide for Teachers and Parents, by Josephine I. Gould and Dorothy T. Spoerl and Elizabeth M. Manwell. Boston, The Beacon Press, 1942. 71 pages, 85 cents.

Moses, by John W. Flight. Boston, The Beacon Press, 1942. 146 pages, \$1.75. A Guide for Teachers by Edna L. Acheson, Ph.D. and Sophia L. Fahs, Editor. 60 cents.

The Story of the Bible People, by Muriel Streibert Curtis. New York, The Macmillan Company, 1942. xiii + 118 pages, \$1.75.

Learning from Jesus, by Armilda Brome Keiser. Boston, The Pilgrim Press, 1943. 163 pages.

The Growing Concept of God in the Bible, by Theodore Gerald Soares. Boston, The Pilgrim Press, 1943. 96 pages, 50 cents.

The Greatest Book in the World, by Margaret Slattery. Boston, Pilgrim Press, 1943. 79 pages.

Palestine Plays, by Laurence Housman. New York, Charles Scribner's Sons, 1943. 146 pages, \$2.00.

An Open Door to the Bible. Boston, The Beacon Press, 1943. 43 pages 25 cents.

Jesus and His Teachings: The Approach Through Art, by Albert E. Bailey. Philadelphia, Christian Education Press, 1942. 96 pages.

The Art of Building Worship Services, by Thomas Bruce McDormand. Nashville, Broadman Press, 1942. 131 pages, \$1.50.

Music in Worship, by Joseph N. Ashton. Boston, The Pilgrim Press, 1943. 232 pages, \$2.00.

God in our Public Schools, by W. S. Fleming, D.D. Pittsburgh, The National Reform Association, 1942. 246 pages, \$1.50.

Children Need Adults, by Ruth Davis Perry, New York, Harper & Bros., 1943. xiv + 136 pages, \$1.50.

Their Rightful Heritage, by Florence M. Taylor. Boston, The Pilgrim Press, 1942. ix. 120 pages, \$1.00.

Keep Them Human, by C. Madeleine Dixon. New York, The John Day Company, 1943. 156 pages, \$1.50.

Teacher-Pupil Relationships, by Bernice Baxter. New York, The Macmillan Company, 1942. 166 pages, \$1.50.

A Primer for Teachers, by Margaret Slattery. New York, Harper Brothers, 1942. 141 pages, \$1.25.

Christ and Christian Education, by William Clayton Bower. Nashville, Abingdon-Cokesbury Press, 1943. 128 pages, \$1.00.

Education Between Two Worlds, by Alexander Meiklejohn. New York, Harper Bros., 1942. x + 303 pages, \$3.00.

Your Child's Religion, by Mildred and Frank Eakin. New York, The Macmillan Company, 1942. xiii, 169 pages, \$1.75.

EDITORIAL

Dostoevsky, Novelist of Crisis

Reading Dostoevsky's more important novels today leaves an extraordinary impression upon the reader of their relevance to the present day. This, at least, has been my own experience. It has also been the experience of a number of students who, over several years, have participated in a course dealing with religious values in modern literature. During a recent spring term, for example, when that year's class had just about finished with the approximately one third of *The Brothers Karamazov* which is required reading for that part of the course, one member of the class put her head in my open office window and excitedly announced: "I have just finished reading the whole book and now I simply have to go to the student union to get a coke." High tribute to Dostoevsky from an undergraduate! Lest individual cases seem insufficient data for a broad generalization, I will call attention to the fact that one of our large publishing houses which prints classics in an inexpensive edition reports a steady and increasing demand for the writings of Dostoevsky.

What is there about Dostoevsky or about our age or about both together that accounts for the power of such a book as *The Brothers Karamazov*? The fact that Dostoevsky was interested in religion and loved to engage his characters in discussions of the "eternal questions" is sufficient to interest teachers of religion in Dostoevsky. There are great passages in Dostoevsky's writings which deal directly with ethical and religious questions vital to the day in which we live. There are, moreover, scenes transparently inspired by the gospels which bring those documents to life, as, for example, the picture of the "murderer and the harlot" seek-

ing each other's comfort in *Crime and Punishment*. "The candle-end was flickering out in the battered candlestick, dimly lighting up in the poverty-stricken room the murderer and the harlot who had so strangely been reading together the eternal book."

This frank interest in religious problems is not enough, however, to explain the compelling power which Dostoevsky exercises over readers many of whom are not outwardly interested in religion as they conceive it. We must go further. One fact that needs to be mentioned is that Dostoevsky was a great literary artist. This statement needs to be made because some people have the impression that Dostoevsky was not as conscientious a literary craftsman as some other novelists have been. A recent book, entitled *Dostoevski*, by E. J. Simmons, effectively combats this notion. The sub-title of the book, "The Making of a Novelist," indicates the author's purpose to defend Dostoevsky's reputation as a literary artist. Simmons points out that Dostoevsky's novels were frequently written under great pressure, but were not written without exhaustive planning and preparation. Dostoevsky's notebooks and manuscripts give evidence that the plots, scenes, and characters of his novels were worked out in detail before the final writing was begun. The proof of this matter, however, is in the reading, and may safely be left to the judgment of the practiced reader.

It is probably true, in addition to what has already been said, that the spirit of the times makes at least some present-day readers receptive toward Dostoevsky. Sorokin, the Harvard sociologist, tells us that we have been living in a "sensate" or this-worldly, secular, and utilitarian age. To

those at home in this kind of culture Dostoevsky could hardly be expected to speak convincingly. There are reasons for believing, however, that the "mental climate" is changing in such a way as to make men and women more ready to receive the message of a writer with a great spiritual purpose, such as Dostoevsky. Thus Sorokin speaks of the disintegration of this "sensate" culture and the to-be-expected emergence of one more receptive to religious values. Sorokin's analysis of "the crisis of our age" lends ready conviction. It is apparent to every reader of newspaper headlines and every listener to radio announcements that the physical expression of what we have called western civilization is today threatened with destruction. But it is not only the outward forms of modern culture that are being destroyed. Many of our presuppositions are being destroyed along with things made of sticks and stones. There is an ominous note in the introduction to his recent book on *Meister Eckhart*, where, in an attempt to explain the other-worldly outlook of medieval Europe which is so different from our this-worldly viewpoint, Raymond B. Blakney remarks: "What we do not see now is that our present wars over political ideologies, waged for power and prestige, can bring about a reverse revolution, when one side or the other has won a victory such that nothing of the political and economic world is left which is worth possessing, and men's thoughts once more focus on the world to come."

Sorokin and Blakney both strike a note of crisis. This same note is also struck in the writings of Dostoevsky. This, in my opinion, is the answer to the question with which these remarks began. Dostoevsky is a great artist. He did concern himself with religious questions, although always in the manner of the literary artist indirectly, by means of the thoughts and actions of his characters, rather than by means of admonition or exhortation. But in addition to these things, Dostoevsky was aware of the

spiritual crisis of his age, a crisis which has not disappeared but deepened and is the spiritual crisis in which we are living today. It is for this reason I have labelled Dostoevsky "novelist of crisis."

The finest description of the crisis appears in Book VI of *The Brothers Karamazov*, where the spokesman is "the mysterious visitor" whose story Father Zossima reports in his recollections of his youth. The Russian monk and the visitor happen to touch upon the subject of the Kingdom of Heaven. "And when," Zossima queries, "will that come to pass? and will it ever come to pass? Is it not simply a dream of ours?" "It will come to pass," the visitor replies, "*but first we have to go through the period of isolation*" (italics mine).

The mysterious visitor explains what is meant by the period of isolation: "Why, the isolation that prevails everywhere . . . it has not reached its limit yet. For everyone strives to keep his individuality as apart as possible, wishes to secure the greatest possible fullness of life for himself; but meantime all his efforts result not in attaining fullness of life but self-destruction, for instead of self-realization he ends by arriving at complete solitude. All mankind in our age have split up into units, they all keep apart, each in his own groove; each one holds aloof, hides himself and hides what he has, from the rest, and he ends by being repelled by others and repelling them. . . . Everywhere in these days men have, in their mockery, ceased to understand that the true security is to be found in social solidarity rather than in isolated individual effort. But this terrible individualism must inevitably have an end, and all will suddenly understand how unnaturally they are separated from one another. It will be the spirit of the time, and people will marvel that they have sat so long in darkness without seeing the light. . . ."

It is this insight into the psychological problem of our age that entitles Dostoevsky

(Concluded on Page 248)

DISCUSSION

The Undergraduate Religion Major Again

JOHN C. TREVER

HAVING NOTED WITH considerable interest the recent articles in the *Journal* by Professors Floyd V. Filson and John Paul Williams concerning undergraduate religion majors for pre-theological students,* I should like to add a note to Professor Williams' arguments in favor of encouraging these students to major in religion in their college course. Having followed this procedure myself, I find some elements which have not been mentioned and which will throw additional light on the subject. Of course one person's experiences will seldom be similar to another's, but certainly there is value in getting all possible angles to such a problem. Having specialized in Bible, my remarks will have to be limited somewhat to that field, but they will probably apply to other religious fields as well.

Dr. Williams' point about the enlargement of college departments of religion through the seminary's encouragement of undergraduates to take religion majors is certainly well taken. To this point should be added the argument that in enlarged departments of religion in colleges there will be afforded many more opportunities for the development of the all-important spiritual foundation of the prospective minister. It was the experience of this writer that in college he developed much of his warmth of spiritual appreciation of the Bible through the guidance of two professors, who, being specialists in their fields, were also able to share with their students much of the inspiration and spiritual values of the Bible.

It seems that in seminary the professors, under pressure from the graduate school

with which the seminary is very often connected to keep the standards of scholarship at a high academic level, find it difficult to impart to their students that spiritual warmth which one entering the ministry must acquire. Instead the student is filled with a mass of factual material disassociated from its spiritual content to do with it as he will upon entering his own pulpit. It is an unusual professor who is capable of combining that high standard of scholarship with that warmth of spiritual guidance which the student needs to gain, and it is an unusual student who will gain this important aspect of his ministry without inspiration from his religion professors in college or seminary.

In college, on the other hand, the professor has a much greater liberty as well as a more intimate association with his students. He can be not only a teacher but also a minister. There can be no underestimating in the life of the would-be minister the importance of these early associations with religion professors who are committed not only to the task of scholarship but also to the spiritual development of their students.

The above analysis is even more true in relation to the student preparing to teach Bible and related subjects in a college. If he obtains his biblical knowledge only in seminary and the graduate work beyond that, he will be dealing so much with the details of scholarship and the facts of biblical history that he will discover that he has become a well prepared teacher of history of the Bible but a poor minister to the spiritual needs of his students. It is somewhat disturbing to the present writer to observe the tendency of college Bible teachers

*See JBR, November, 1942, February, 1943, and August, 1943.

to stress almost exclusively the critical and historical aspects of the Bible with the result that college and seminary together are creating a vicious circle which will eventually lead to a cool indifference to the great values of the Bible because of an overemphasis upon its technical problems. And the college professor cannot be blamed for his lack at this point if he has not received the proper background. Doubtless the above analysis is somewhat exaggerated and more simplified than is actually the case, but the basic tendency is certainly clear in modern college and seminary education.

Thus the present writer considers that it was his good fortune to have taken a major in religion while an undergraduate, at which time he received that more vital appreciation of the Book of Books along with a careful preparation for the later more technical study of the Bible in seminary.

A second point was hinted at by Dr. Williams but should be considered more fully. In most colleges the department of religion is unable to support more than one or two

men with the result that the student must take a "divided major" which permits him to include certain courses in philosophy, sociology and psychology, called related fields. This situation is at least a partial answer to Dr. Filson's major objection to the college major in religion. Under such conditions the student is able to get that broader course which Professor Filson feels is so important, and at the same time carry his major in religion which logically he should do as a student preparing for the ministry. Thus if the theological seminaries would make it a policy to encourage students to major in religion for pre-theological courses the college could easily provide for the broad foundation so necessary by adapting its pre-theological curriculum to include many of these related subjects under the major of religion. At the same time it would enable the college gradually to enlarge its department of religion because of the greater interest. It seems that such a procedure would lift the tone of departments of religion and even seminaries and be a general stimulus all along the line.

Pre-Seminary Studies

DONALD T. ROWLINGSON

THE STATEMENTS IN RECENT issues of the *Journal* by Professors J. P. Williams and F. V. Filson have interested me very much, and I would appreciate the privilege of commenting upon them, especially those of Professor Williams. My only qualifications for such comments consist in my experience for two years as a teacher in an under-graduate college and for four years in a school of theology, the faculty of which has had the problem under serious consideration and has decided to support the Statement of Pre-seminary Studies of the American Association of Theological Schools. The problem is a serious one, and I do not pretend to know

the final answer, but some conclusions appear valid to me as they bear on the issue.

Generally speaking it appears to me that the ends desired by Professor Williams in making a plea for a greater concentration in courses in religion on the part of pre-theological students are highly commendable, and I doubt if many would disagree. However, I am not convinced that the solutions proposed go to the root of the matter, and I shall discuss them in three groupings into which they naturally fall.

In the first place, it is contended that students from conservative backgrounds are better able to make the transition to a more adequate point of view, if in college they

make religion their major subject. There is no question certainly of the importance of this, or that many competent teachers in the colleges are at present doing excellent work in this respect. It does not follow, however, that a major in religion is necessary to facilitate the solution of the problem. What is necessary is enough work in religion, coordinated with scientific studies, to help the student find himself. In some cases a number of courses may be desirable, since students differ in their ability to make the transition, but if the teaching is competent, there seems to be no good reason why the end desired may not be achieved through the basic courses in religion. A greater necessity than the quantity of courses is the quality and nature of the work and the personality of the teacher. A competent teacher can accomplish in a few courses what an incompetent teacher can never accomplish, at the same time that he stimulates students to take further work with him. Furthermore, in some colleges which at present demand a heavy concentration in religious subjects on the part of prospective theological students the point of view is such that the student first meets a more modern approach when he enters theological school. Once again, it is not a matter of quantity, but of quality.

In the second place, it is suggested that to have prospective theological students major in religion would greatly strengthen the departments of religion in the colleges, with all the desirable results which would be forthcoming from such a condition. This may well be true, but my observation is that, except for required courses and those which bear upon the student's professional interest, the courses most often elected by the general student body are those which stand out in their mind because of the personality and ability of the teacher. This is not to pass a general judgment upon teachers of religion in the colleges, for all of us live to some extent in glass houses, nor is it to minimize the difficulties caused by the re-

organization of curriculums due to the war emergency. It is to say, however, that to require pre-theological students to major in religion would not of itself attract other students to the department, nor give it a prestige which only the personality and ability of the teacher can contribute. Furthermore, it is hard to believe, despite the heavy concentration of trainees and civilian students in more scientifically technical subjects, that students would not be attracted to courses in religion, if they were set up in terms of general student interest and capacity and if they were made vital. The present trend toward vocational and technical subjects has not eliminated an interest in religion on the part of the present generation of students, and there are indications that such interest is increased by the course of events.

I see no reason why the burden of meeting this problem should be placed on the theological schools. They do have a responsibility to college students who are not prospective theologs, but primarily in the training of competent teachers, and in being concerned that courses in religion on the campuses of the colleges be aimed primarily at the general student body. The internal problems of cooperation between the department of religion and the faculty and administration must be worked out by those on the ground.

Finally, it is said that cultural subjects might better be interspersed with theological subjects in the seminary course, since in his growing maturity the student is better able to appreciate them. There is, of course, great danger that professional studies may crowd out a necessary interest in a wider cultural background, and the theological seminaries need to make better provisions for dealing with this exigency. But many considerations arise to favor the present plan by which the bulk of scientific and cultural studies is taken in the college years. If the student in theological school is better able to appreciate cultural subjects, due to his advanced maturity, the same holds true of his

relation to religious subjects. A good background in science and the humanities, with a major in history, literature, or science, or some other desirable field, gives him an essential basis to grasp the historical and literary subjects of the theological curriculum which he needs to be at his best. An early introduction to cultural fields is likely to predispose him to an interest in them which will be developed upon his own initiative as he goes through theological school and out into the ministry. He will be spending the rest of his life dealing primarily with matters of religion, and it would seem important to awaken early an interest in cultural things. In the college he should have enough work in religion, at the same time that he is working in the fields of science and the humanities, so that he relates religion intelligently to all of life, and it does not appear advisable for him to take so much work in religion that he is prohibited from taking the subjects which at that critical moment will help him to see the relationship between religion and the scientific and cultural areas. It is to be hoped that the relationships will become increasingly apparent through pursuing cultural subjects, at the same time that the student enters upon narrowly professional studies, but the present plan ap-

pears more likely to result in that condition than an adjustment which places a large emphasis upon cultural subjects in the theological curriculum.

The war emergency, as it bears upon the training of theological students, is causing some readjustments in both the college and the seminary, and in the post-war period still further adjustments may be necessary. Whatever they may involve, it appears to me that the statements made in this paper will still be true, and that readjustments must be made in the light of them as well as of other external factors. Certainly the administrators and faculties of the theological schools will be interested in cooperation with the teachers of religion in the colleges in solving the problems which will arise, and to that end I would second the suggestion of Professor Williams that this matter be discussed as soon as possible at a meeting of the Association. It would seem advisable, likewise, for a committee to be appointed, composed of representatives of the theological schools and the college teachers, to think the matter through in the light of present and prospective conditions and report to the Association.

BOOK REVIEWS

Some of the Best Books of 1943

I. **On the Old Testament.** *Selected by Robert H. Pfeiffer.*

Religion Faces the World Crisis. By Leroy Waterman. Ann Arbor: George Wahr, 1943. x+206 pages. \$2.25. A survey of the beginnings of religion and of its growth in Israel and in Christianity.

A Conservative Introduction to the Old Testament. By Samuel A. Cartledge. Grand Rapids: Zondervan, 1943. 238 pages. \$1.75. Reviewed by C. F. Kraft in JBR XI [1943] 181-2.

The Ladder of Progress in Palestine. By Chester C. McCown. New York: Harper and Brothers, 1943. \$3.00. An introduction to the problems, methods, and results of archaeological excavations in Palestine.

Hebrew Union College Annual, Vol. XVII. Cincinnati: Union of American Hebrew Congregations, 1943. 602 pages, \$3.00. Four of the monographs contained in the volume deal with the Old Testament: "The Origin of the Week and the Oldest West Asiatic Calendar" by Julius Lewy; "The Ark, the Ephod, and the Tent of Meeting" by Julian Morgenstern; "The Biblical Prepositions *Táhat*, *Bēn*, *Bá'ad*, and Pronouns *'Anū*, *Zō'tah*" by Harry M. Orlinsky; "Problems of the Masora" by Alexander Sperber.

The Loves and Wars of Baal and Anat, and Other Poems from the Ugaritic. By Cyrus H. Gordon. Princeton: Princeton University Press, 1943. xvii+47 pages. \$1.50. The first complete and accurate translation of the Ras Shamra epics into English.

Palestinian Figurines in Relation to Certain Goddesses known through Literature. By James B. Pritchard. American Oriental Series, Vol. 24. New Haven: American Oriental Society, 1943. A comparative study of ancient figurines, and ancient goddesses

named in the Old Testament and elsewhere.

The Anti-Anthropomorphisms of the Greek Pentateuch. By Charles T. Fritsch. Princeton: Princeton University Press, 1943. 81 pages. \$2.00. The tendency of the Septuagint to remove anthropomorphisms is illustrated in detail in the Pentateuch.

II. **On the New Testament.** *Selected by Carl E. Purinton.*

The Intention of Jesus. By John Wick Bowman. Philadelphia: The Westminster Press, 1943. Reviewed by Julian Price Love in JBR, XI (1943), 244.

The Historic Mission of Jesus. By C. J. Cadoux. New York: Harper & Brothers, 1943. Reviewed by Mary E. Andrews in JBR, XI (1943), 239.

One Lord, One Faith. By Floyd Filson. Philadelphia: West-Minster Press, 1943. Reviewed by Paul S. Minear in JBR, Vol. XI (1943), 179.

From Jesus to Paul. By Joseph Klausner. New York: The Macmillan Company, 1943. Reviewed by Carl E. Purinton in JBR, Vol. XI (1943), 241. A sequel to the same author's *Jesus of Nazareth*, presenting viewpoint of Jewish scholarship at its best on problems relating to the origins of Christianity.

By J. N. Sanders. Cambridge University Press Department, The Macmillan Company, New York, 1943. An original contribution to the study of a difficult book.

II. **On the History of Religions.** *Selected by Charles S. Braden.*

Religion in Soviet Russia, by N. S. Timasheff. A very well documented report on the present state of religion in Russia. Sheed and Ward, N. Y. 1942.

China's Religious Heritage, by Y. C. Yang, Abingdon-Cokesbury Press, 1943. A book

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on Chinese Religions by a well qualified Chinese. Popular rather than scholarly, but valuable for an understanding of the nature of China's faiths.

A Philosophy of the Christian World Mission, by Edmund D. Soper. Abingdon-Cokesbury Press, 1943. In a section on Why Missions? to the various non-Christian religions, the author attempts to set out what is the essential nature of each faith.

It's Your Souls We Want by Stewart W. Heerman Jr., Harper Brothers, N. Y., 1943. An excellent study of religion in Germany, by the former pastor of the American Church in Berlin who was in Germany until after war was declared.

Modern Japan and Shinto Nationalism, by D. C. Holtom, Univ. of Chicago, 1943. Valuable for an understanding of the part which the Japanese national faith is playing in Japan's modern imperialistic drive.

The Wisdom of China and India, edited by Lin Yutang, Viking Press, 1943. A well edited selection from the literatures of China and India, much of it from the classics and sacred writings. Interesting and valuable introductions by the editor enhance its usefulness.

The Tree of Life, edited by Ruth Smith, Viking Press, New York, 1943. An Anthology of the sacred writings of the various cultures of the world chosen particularly for young people.

III. On the Philosophy of Religion. *Selected by Edgar S. Brightman.*

The year has been a barren one and no work of outstanding importance has been done. The following books, however, are of high merit.

Religion of Tomorrow by John Eloy Boodin. (New York: The Philosophical Library). A brilliant defense of liberal religion by one of America's most mature and scholarly philosophers.

Personalism in Theology by Edgar Sheffield Brightman (ed.). (Boston: Boston University Press). Excellent in spite of its

editor; a representative account of personalistic philosophy of religion by twelve writers who wished to honor Dean Emeritus Albert C. Knudsen.

Freedom Forgotten and Remembered by Helmut Kuhn. (Chapel Hill: University of North Carolina Press). An essay in the borderland of social philosophy and philosophy of religion by an exile who was a member of Pastor Niemöller's church in Dahlem.

The Screwtape Letters by C. S. Lewis. (New York: The Macmillan Co.). A literary gem, applying religion to social problems of today.

Science, Religion and the Future by Charles E. Raven. (New York: The Macmillan Co.). Independent, straightforward thinking, yet not too systematic or constructive.

The Philosophy of the Christian World Mission by Edmund Davison Soper. (New York: The Abingdon-Cokesbury Press). A judicious and penetrating study by an expert; my nomination for the Religious Book of the Year.

Philosophy and Religion

The Survival of Western Culture. An Inquiry into the Problems of its Decline and Resurgence, By RALPH TYLER FLEWELLING. New York: Harper and Brothers, 1943. xv, 304 pages. \$3.00.

In his latest and best work, Professor Flewelling has skillfully applied personalism to philosophy of history. He rejects both individualism and absolutism, especially the absolutism of Spengler's (Oriental) theory of cycles, which he connects with the philosophy of emanation and return. Setting aside every view that ignores or depreciates the person (209), he interprets history as a development toward "personal freedom" (225).

There are several aspects of this book that will interest students of religion.

First, it is more empirical and historical than metaphysical. It is rather surprising

to find a theistic metaphysician writing on history with so little trace of Hegel's idea that history is essentially God's work; yet it is refreshing to find more stress laid on the grounds for faith than on dogmatic assertions.

Secondly, it is more ethical than religious in its view of history. Intellectual and moral conceptions are more prominent than distinctively religious ones. Jesus, far from being assigned a central place, is mentioned somewhat incidentally as giving the highest expression to the sanctions of the Jewish prophets (53). Emphasis is laid on the "religious and moral confusion of the age" (137), but the author's criticisms are predominantly moral. This doubtless represents a wholesome reaction against the morbid religiosity of Kierkegaard and neo-supernaturalism, but it may go too far. The uniquely religious values fall short in this treatment.

On the other hand, thirdly, the point of view is religious rather than ecclesiastical. Flewelling's loyalty to ethical religion appears in a noble passage (243):

There is hope for a religion sufficiently living to dare to stand forth and stress the spiritual values as the only enduring ones: to write "love" upon the erstwhile banners of war, to replace worn-out shibboleths which have lost meaning to the multitudes, with words which shall convict men of sin, of righteousness, and of the inherent judgment which attends all wrong-doing.

But he has more faith in the "feeling of a divine sanction" than he has in "set forms" (246), more confidence in the evidence of experience than of tradition (248-253), more desire for world unity than for maintenance of the status quo (245ff.). He arrives at a conclusion much like Hocking's, calling on Christianity (253) to

lead in the great renunciation which is her only way to supreme service and fulfillment. Such renunciation implies the bringing of institutions, formularies, modes, manners, characteristics of thought and theology, made dear and venerable by age, to cast them into the crucible of time.

Here is the voice of a bold liberal, who is more concerned about free truth than about ecumenicity. Does not the church need such men? Should not the church be more than the church?

Fourthly, the book is optimistic. Despite its denunciations of current abuses (and they are hearty), despite its insight into the power of tradition, and despite Spengler, he believes in progress. "This," he says, "will not seem impossible except to men of little faith" (253). Since progress is measured by respect for personal values, persons have it in their power to create progress, not by selfish individualism, but through creative imagination and "through self-forgetfulness in the service of God and the common good" (267).

Fifthly, the goal of history, as was said above, is freedom. Yet Flewelling's account of it falls short as compared with Hegel's, whose view could be expressed in the same words. Hegel sees (and overemphasizes) the fact that freedom can be effective only in an ordered society with well-regulated institutions. Flewelling overemphasizes the person's powers and duties and underemphasizes his dependence on society and on God. This criticism, however, in no way detracts from the merit of the doctrine of freedom, which is not unlike that of Helmut Kuhn in his *Freedom Forgotten and Remembered*.

Sixthly, the book sheds valuable light on the relations between science and personality. The theory of relativity emphasizes persons as "choosers of frames of reference." Quantum theory points out the irregular structure of reality and the greater importance of special events, special emergents. Out of this, Flewelling develops a "quantum theory of history" in suggestive harmony with Bishop F. J. McConnell's *The Diviner Immanence* (although in no way dependent on it).

The Biblical student will wonder at the statement that Ezekiel is the one in whom "it began to take on a more individual

aspect" (35). Did individualism not rather begin in Jeremiah? He will also be interested in the argument showing that the Stoic philosopher Zeno was Jewish by race.

Flewelling's book occupies a unique niche. It is clearer and less tragic than the works of Berdyaev and Tillich, yet amply realistic. It is free from the theological bias of Christopher Dawson. It is not purely methodological, like Mandelbaum's scholarly *The Problem of Historical Knowledge*. While it is not, and does not pretend to be, the last word, it is a distinctively valuable contribution to liberal thought and is proof of the importance of philosophy for intelligent interpretation of history and of religion.

EDGAR SHEFFIELD BRIGHTMAN.

Boston University.

The Judgment of the Nations. By CHRISTOPHER DAWSON. New York: Sheed and Ward, 1942. 228 pages. \$2.50.

This book by the Roman Catholic sociologist, Christopher Dawson, restates the neo-Thomist analysis of the plight of our western world, an analysis already familiar from other writings of the same author, Jacques Maritain, and others. Dawson does not ignore the economic and political problems, but argues that these are only superficial. One must probe to a deeper level if he is to achieve a true diagnosis of the malady of Europe. The malady is one of the spirit, basically. The only cure is to rediscover those values of the Christian tradition which have in the past provided unity and health for Western man and which may again do the same thing, although in a fashion suited to the new age. With this general point of view readers of this Journal will no doubt be sympathetic. They will find the book both inspiring and provocative. The author indulges in broad generalizations which are most thought-provoking.

The sociological leanings of the author appear most clearly in Part I, Chapter 3, "The Religious Origins of European Disunity," and in Part II, Chapter 4, "The

Return to Christian Unity." Dawson introduces considerable material to illustrate the thesis that the disunity of Christendom is not basically religious or theological, but rather social and cultural. The argument here will remind readers of that in H. Richard Niebuhr's *Social Sources of Denominationalism*.

It will be of particular interest to Protestants to examine these sections devoted to the problem of religious unity and disunity. Dawson names disunity as one of the major factors in the disintegration of European culture. He does not minimize the depth of the gulfs separating Roman Catholicism, Eastern Orthodoxy, and Protestantism. On the other hand, he does not despair of the possibility of a recovery of religious unity, pointing tellingly to the shifting and regrouping of religious forces that are now made necessary by the recognition that it is not a matter of denomination versus denomination any more, but of all those who embrace the religious view of the world against those who have joined the ranks of anti-religion. Moreover, he argues that for those who believe in the spiritual nature of the world, "this vision of unity is not merely a kind of Christian Utopianism; it is a living spiritual reality which can no more be denied or destroyed than the unity of the human race in the natural order."

These are fair words, words that will prove most attractive to the Protestant reader. They seem to suggest a new tolerance and spirit of cooperativeness on the part of the Roman Catholic Church in its attitude toward religious unity. There is a danger, however, that the reader may place more weight upon them than they can support. In one passage Dawson casually remarks that "the sin of schism does not arise from a conscious intention to separate oneself from the *true Church* (*italics mine*)" (p. 179). Apparently, the achievement of religious unity depends ultimately upon a return to "Mother Church." That this is still the attitude of the Roman Catholic

Church is confirmed by the new papal encyclical, *Mysticae Corporis*, not yet published in full but summarized in the Catholic press and referred to in a recent issue of the *Christian Century*. Here the claim of the Roman church to exclusive authority and infallibility is reiterated. This gives little hope that we may expect aid from the Roman Catholic Church in the movement toward Christian world unity except on Roman Catholic terms.

If the attitude of Roman Catholicism on certain matters seems fixed and unbending, its attitude toward other problems seems advanced, even radical. Consider, for example, the attitude taken by Dawson toward social planning. He accepts without quibbling the necessity of social planning, but it is a spiritual collectivism to which he gives his approval. Civilization in the present and future must be planned "from the opposite end to that from which the capitalist and communist and totalitarian organization has proceeded." Planning must see to it that human values are given pre-eminence. Various types of freedom must be safeguarded, especially the freedom of association and the freedom of vocation. Can freedom survive planning? Dawson believes it can. "Freedom of vocation" which includes the principle of disinterested service on the part of civil servants of the state will have an important contribution to make to the success of the plan. A society based upon such motivation, Dawson claims, is more likely to survive than one based upon the capitalist motive of profit or of the totalitarian lust for power. And, moreover, such a society will be vastly nearer to the Christian ideal of an order in which human values count.

CARL E. PURINTON.

Beloit College.

The Primacy of Faith. By RICHARD KRONER. New York: The Macmillan Company, 1943. ix+226 pages, \$2.50.

This book contains the Gifford Lectures for 1939-1940. Its author "was Professor

of Philosophy at the University of Kiel for five years. In 1934 his class at that university was violently broken up by Nazi storm troopers and he resigned his professorship. He left Germany in 1938, and after giving courses at Oxford University and St. Andrews in Scotland, he came to the United States. He spent the year 1940-1941 at Yale, and he is at present Lecturer in the Philosophy of Religion at Union Theological Seminary, New York."

Dr. Kroner has already published two books in English: *The Religious Function of Imagination* (Yale, 1941) and *How Do We Know God?* (Harpers, 1923). These two volumes as well as *The Primacy of Faith* reveal Dr. Kroner as a penetrating, audacious, and extremely suggestive thinker. Together they constitute prolegomena to a philosophy of religion which should be especially welcome to Bible teachers.

In the first place, Dr. Kroner leaves little occasion for the intellectual embarrassment which every believer has felt in this age of science. Who has not, sometime or other, apologized for the "anthropomorphism" of the Bible, and tried to argue that in their own primitive way the ancient Hebrews have something of importance to say to this enlightened age? Confronted with the scientist and the formidable philosopher, the Bible teacher has often been tempted to admit that his subject is primarily of historical and moral interest, with little claim to the attention of one in search of truth. Thus, Biblical teaching has often degenerated into story-telling and vapid moralism. For a proper understanding of man and his world, we turn to some contemporary thinker who seems to have achieved the best synthesis of science, philosophy, and religion.

Now, of course, if the proper symbols of truth are abstractions like "reality," "value," "process," "personality," "science," "religion," and a host of others which clutter up the books on the philosophy of religion in our day, then the concrete and pictorial language of the Bible must be of doubtful

epistemological significance. If "pure thought" is the proper representation of truth, then the constant dependence of the Biblical writers upon perception and imagination must disqualify them as dependable sources of knowledge. However, any one who is not perpetually hypnotized by words, must at least suspect that adjectives turned into substantives, which are the main paraphernalia of "pure thought," signify nothing at all. The imagination which, as Dr. Kroner rightly insists, is the link between perception and "the notions of our understanding," is indispensable for a genuine knowledge of our world. It is abstractions which need to justify themselves before the imagination, rather than the other way around. If our systematizing thinkers would pay more attention to the observations of the Biblical writers, they would be more truthful about man and his world. Hence, Dr. Kroner's studies of the imagination should have a salutary effect upon both Biblical teaching and the philosophy of religion.

Dr. Kroner's partiality towards image and imagination is not merely common sense reasserting itself. It is the fruit of life-long devotion to philosophy and speculation. Dr. Kroner is an acute and profound student of the history of philosophy, especially of Kant and Hegel. He is one of the few philosophers in America, so far as I know, who take Kant's "critique of pure reason" seriously and do justice to its metaphysical implications. He accepts Kant's judgment that "unavoidable antinomies, natural paralogisms, fatal illusions bar the way to the throne of the Highest for human understanding" (p. 32). Speculation of the most rigorous kind, on the basis of our experience, on time, space, causality, ends in a set of paradoxes which define the limits of reason. "This intrinsic tragedy of all metaphysics was discovered and disclosed for all time by Kant" (p. 161). Hegel's mighty effort to include Being and existence in a system, and his failure, are ample justification of Kant's conviction that the Creator

cannot be transformed into a philosophic concept (p. 162). "Pure thought" cannot grasp the Creator. All "natural theology" ends in paradox, and our ideas of God are either idolatrous or contradictory. God as value producing interaction in the world is an idol, and "Supreme Being" conceals a paradox. The fact that many of us do not have the wit to see this, is beside the point.

In denying that reason alone can comprehend God, Dr. Kroner takes a position in harmony with the mind of the Bible. Biblical thought on God is never "pure." The problem of the knowledge of God in the Bible is one piece with the problem of the knowledge of His will, and the latter is inseparable from the fact of sin. "Blessed are the pure in heart; for they shall see God." The knowledge of God and obedience to God go together. The former is not an act of the intellect only, for the will participates in our relation to God. And a sinful will darkens the intellect, and subjects it to idolatry. Nevertheless, the knowledge of sin involves the knowledge of God; sin can only be sin, in the Biblical sense, in relation to God. Hence, we have a knowledge of God—by faith.

The antinomies of "pure reason" confront us with "the ultimate mystery of life." Both God and man defy intellectual comprehension and are shrouded in mystery. (Dr. Kroner's discussion of the mystery of man in chapter nine is a masterpiece.) Confronted with this mystery, the intellect gives way to "the religious imagination" which alone is "permitted to enter the darkness of the divine mystery" (*The Religious Function of the Imagination*, p. 14). Let Dr. Kroner speak for himself:

"Imagination owes its power to its peculiar nature. It is not, like sensation or intellect, confined to either the realm of sense reality or of intellectual notions and general concepts, but it belongs rather to both realms and it is, therefore, suited to span the gulf between them. Imagination is at home in the sphere of change as well as in the sphere of changeless ideas; it is rooted as much in the visible as in the invisible world:

indeed, its peculiar excellency consists exactly in its capacity of making visible what is invisible and of detecting the invisible element in the visible situation. . . . To be sure, the senses and the intellect play an important part in life as well as in science; but they neither embrace the whole nor do they reach to the depths of life. . . . The innermost kernel of life, however, is the relation to the ultimate mystery of life: this relation is the subject of faith. Therefore faith is necessarily imaginative" (*The Primacy of Faith*, pp. 138, 139).

Such is the justification of the imaginative language of religion and the Bible. There is an intuition of living reality which can be expressed only in terms of "myths, legends, fairy tales, and so on. . . ." These contents of the religious imagination "cannot fathom the depth of the divine mystery; there is no adequate image of the whole" (*The Religious Function of the Imagination*, pp. 14-15). Nevertheless, they overcome the antinomies of reason, and "solve" the problem of the intellect confronted with the mystery of God. This solution is not intellectual; it is imaginative, and possible only by faith. We believe the revelatory power of the imagination. And we believe, not arbitrarily and superstitiously, but under the discipline of reason and according to its demand. Faith is the inevitable fulfillment of reason confronted with the mystery of life, and the mind recognizes the power of the imagination to reveal what is hidden to itself. Thus reason assents to the venture of the religious imagination and faith into the mystery of God which it recognizes but cannot comprehend.

This review has already become lengthy. And I despair of doing Dr. Kroner justice through an exposition much shorter than his own. I hope I have said enough to convince the reader that Dr. Kroner's philosophy of religion deserves serious and reflective study. However, before I close, I wish to raise a few points which I trust Dr. Kroner will clarify in the future. I am mystified rather than enlightened by Dr. Kroner's apparently deep intuition that the religious

imagination has a secret access to God. I can understand how the imagination can unify fragmentary experiences, but I do not see how it "solves" metaphysical problems and how it penetrates into "ultimate reality." The "mystical" pretensions of the imagination are I think illusory. The contents of the religious imagination are received as "revelation," not through an intuitive contact with God, but through faith which includes a denial of immediacy in our knowledge of God. I believe Dr. Kroner makes imagination rather than faith primary, and often confuses the two much too readily. I agree that faith and imagination are inseparable—witness the Bible. But I am led to believe by the same Bible that faith comes first, imagination second; faith endures, the imagination fluctuates; faith is the condition of our encounter with God, imagination the consequence of it.

If reason is limited, so is the imagination. What is this imagination which goes beyond reason and is immune to rational criticism? I cannot understand the separation of reason and imagination involved in Dr. Kroner's philosophy. The imagination supplies reason with content, but reason is the judge of the "reality" of this content. Reason distinguishes between fancy and imagination, and saves the "religious imagination" from the pretension of an immediate knowledge of God. It is reason that recognizes the necessity of faith and keeps the imagination from the illusion of *visio dei*.

Faith is no less linked with reason than with the imagination. God addresses himself, as we know from the Bible, to reason as well as to the imagination. The imagination is necessary in objectifying God; reason is necessary in hearing and obeying God, which is no less important! There is more reasoning in the Bible than one would ever guess from Dr. Kroner's expositions, and I believe much less "religious imagination," especially in his own esoteric sense of it.

I trust Dr. Kroner will clarify our minds

on these matters. In the meanwhile no teacher who cares about believing in the Bible can afford to neglect the help he will surely receive from a patient and thorough study of Dr. Kroner's philosophy of religion.

JOSEPH HAROUTUNIAN.

McCormick Theological Seminary.

Personal Religion. By DOUGLAS CLYDE MACINTOSH. New York: Charles Scribner's Sons, 1942. xii+411 pages. \$3.00.

Professor Macintosh here presents the second of his studies on the general theme, *Religion Today and Tomorrow*. He divides his book into parts entitled respectively, the principles and the propagation of personal religion. He dedicates his study to his mother who exemplified the principles and to his colleague at Yale, Henry Wright, who was devoted to the propagation of personal religion. Part One contains three chapters on old time religion, modern evangelicalism and prayer. Part two presents four chapters on missions, ecumenicism, religious education and evangelism.

"Old Time Religion" occupies more than one quarter of the volume and consists largely of numerous quotations from various descendants, especially the Everetts, of that Puritan patriarch, John Cotton. This musty material ranges over one hundred and fifty years, mostly prior to 1850 and provides an historical survey of forgotten days. It abounds in obsolete religious language and manners while it reveals a sturdy, intelligent though somewhat drab evangelical religion. One may question why this material was not placed in an appendix or at least greatly condensed. Its present position makes a long uninteresting anteroom to the palace of religious riches which awaits the persevering reader.

The doctrines of modern functional evangelicalism can be summed up in these points: Sin, Christ, Redemption, Conversion, the Christian Life. "Sin is conduct and charac-

ter opposed to God's good will for man." Our behavior is always infected with sin and involved in guilt. There is a possible individual and social perdition, greatly to be feared. While all unrepented sin is unpardonable, "no sin is unforgiveable if it is sincerely and wholeheartedly repented of." Unbelief is the crowning sin. Redemption is not only a completed event but an ideal for future fulfillment. The only adequate deliverance from sin and its damage is to be found in and through Jesus Christ. "God was in Christ, reconciling the world unto himself," though how he was in Christ has been variously interpreted. "Jesus was united with the Holy Spirit in the same way every Christian ought to be united with that Spirit." Christian salvation begins in individuals with repentance and faith which are fundamentally volitional in the turn from sin to God. The Christian life requires unselfish faith, hope and love inwardly felt and outwardly expressed. Christians love God for what he is and man for what he may become. They respond in faith wholeheartedly to the revelation of God in Christ. There is a general providence found in dependable natural law and a special providence known in the preparedness of spirit which God gives in response to the right religious attitude. Christian hope holds confidently to God's care for all eternal values in the individual and in human society.

True prayer is not informing nor begging God nor "saying" prayers. True prayer must be the soul's sincere desire for what is truly desirable, that is, the will of God for us. "What begins as cherished desire ends as established character." True prayer must make the right religious adjustment which involves repentance, faith, surrender, response and persistence. "True prayer is a dependable cause of desirable effects which constitute its true answer" which is God. Intercession is still infected with primitive magic. Real intercession is the life of unselfish love and service, exemplified best in Jesus. The essence of religion includes de-

votion to the Supreme Ideal and right dependence on the Supreme Power.

Protestant missions have been fundamentally evangelical though based on prescientific points of view. Macintosh gives an excellent analysis of the values which missionaries have propagated and also a discriminating estimate of dubious motivations and methods. Foreign missions are in a backward and critical condition and they require a motivation as powerful as in the past. In view of the doom which threatens society today, there is great need to discover the depths of Christian experience of God whence flow the life giving streams of Christian evangelism. Through a survey of missionary discussions by noted authors, Macintosh steers a critical course. He avoids the Scylla of historical relativity of Christocentric theology and sceptical New Testament scholarship. Such views are valuable for those who can accept them. However he falls into the Charybdis of theological fixity as he states the eternal essence of the Christian gospel, yet adaptable to the needs of our scientific age.

The Protestant church faces perhaps the worst crisis in its history. This condition is largely due to the decline in Christian evangelism. The ills of the church induce proposed remedies like church union, increased membership, enriched ritual, more prayer, renewed orthodoxy, liberalism, religious education and the social gospel. But the essential ingredient is that the church shall repent, recover personal evangelism, promote Christian education, and practice social justice and brotherhood. The true church is one through which the life and power of God are revealed to the world. Sacraments need to be distinguished as instituted and intrinsic, actual and potential. "Whatever makes God real in our experience is to us a veritable sacrament." "Churches are never more united than when they are most Christian." The recent remarkable ecumenical conferences and plans for reunion come under Macintosh's keen

judgment. We are probably ready for a World Federal Council of Churches. We are not ready for organic union between Catholic and Evangelical churches.

Should revivalism be revived? Does the impact of Dewey's educational theory produce effective Christian lives? Are education and democracy enough for our desperate needs? Does religious education immunize people to a more dynamic form of Christianity? Is religious conversion out of date? After a wide range of citations from leaders in religious education, accompanied by acute criticisms, Macintosh concludes that the answers are to be found in personal evangelism plus Christian education.

For teachers of religion one of the most valuable sections of this stimulating book is the long chapter on the religion of college students and the best methods for its promotion. A summary of student evangelism in the twentieth century leads to the present crisis in student religion which is at low ebb despite some mild optimistic reports. Then follows a detailed analysis of the principles and practice of student evangelism exemplified in Henry Wright who gave direction and character to the "most remarkable and effective evangelistic movement of the present day," namely the Oxford Group Movement. The remarkable success of Wright in evangelism through expert friendship, Christian enlistment and guidance is traced and estimated with many helpful comments. After a brief mild consideration of adverse criticisms, Macintosh reviews sympathetically the eight points of the Oxford Group. He concludes that Christian workers should cooperate or go independently into like activity. Two surprising points emerge from this section: first, the dependence of Buchman upon Wright and second, the fact that the zeal of Macintosh for evangelism has caused him to lay aside his critical acumen in his estimate of Buchmanism.

The author of this book with mature in-

sight, wide learning, reliable judgment and devoted spiritual power lays a healing hand on a sore weakness of religion and points a way to renewed spiritual life.

DWIGHT MARION BECK.

Syracuse University.

What Is Religion Doing to Our Consciences? By GEORGE A. COE. New York: Charles Scribner's Sons, 1943. ix + 120 pages. \$1.50.

In this, his last book, Professor Coe explains why and along what lines he has found it necessary, due to the experiences of our time, to change his mind. This "tract for the times," in spite of its small size, will be found to be a very stimulating and provocative discussion of Christian ethics.

More than an echo of Heraclitus, the author believes that nothing is permanent. Everything flows and is in constant change. Concrete ethical situations as they arise in the flux, not metaphysical principles, must then be the basis on which we form ethical judgments.

In this actual life flowing about us and of which we too are a part tensions continually arise with the appearance of new situations. The old standards no longer apply. A *new conscience* must be found. What religion (then) is doing to our consciences is to "relegate to a sort of ethical attic" many old views of good and evil and to transfer former "secular" values into the religious conscience.

Religion itself is to be defined in its totality as "a struggle against the totality of evil and for the totality of good." But in this ever-flowing process of life, the problem of what is good and what evil requires constant revaluation. Due to failure thus to reevaluate, ambiguities appear in both religious and secular life. Yet these very ambiguities can be goods if the sensitive conscience works through them and comes to

a creative discovery of what is good and what evil in the existing situation.

Love, being rooted in respect for persons, will be the motive for this inquiry and discovery. Yet, practically, the problem still remains of who is to be the judge of good and evil in the current experiences of the things of the world. The view of any one group is bound to be partial and therefore undependable. Dr. Coe here reaffirms strongly his faith in democratic procedures. No longer can we rely on religious specialists to tell us what ought to be done. "The Christian personality principle implies that all persons whatsoever are original sources of insight into distinctions between goods and evils." Only therefore by mutual sharing between social groups can a comprehensive view of good and evil be obtained.

Yet power in the hands of the few makes a gap between the classes. This gap must be bridged by social democracy. A complete revision of the ethics of property is essential. Material possessions, by virtue of their functions in human life, have ethical value. They should therefore be valued much more *highly* than they are at present! The social gospel is a necessity.

In the light of our contemporary experiences, God can no longer be conceived of as a monarch. He is rather a "power, working throughout history, in the direction of democracy." This changed view of God results in religion presenting our consciences with great problems, centering about race relations, social democracy and the use of force in the settling of disputes.

This book sheds much light upon what is happening today to religious thinking and suggests a point of view radically at variance with that generally accepted by the theologian. In its basic suppositions it raises many unanswered questions such as whether the definition of religion is not too preoccupied with ethics to be acceptable to the Easterner and the mystic; what the nature of God is in the world and how he interacts with man; whether the world pic-

tured completely in terms of change without any permanence is logically conceivable or religiously tenable.

J. CALVIN KEENE.

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The Historic Mission of Jesus. By C. J. CADOUX. New York: Harpers, 1943. xxiv+376 pages. \$3.00.

The sub-title of this book sets its task, "A Constructive Reexamination of the Eschatological Teaching in the Synoptic Gospels." It is a well-planned and well-executed book with many aids to the reader as he threads his way through voluminous details: detailed table of contents, concise summaries at end of each of the four main sections, excellent chapter summaries preceding each chapter with indication of section where detailed treatment of the particular point will be found. It is in the best tradition of British scholarship in not neglecting the theological aspect of the subject. This should commend it to our time which is definitely more theology-conscious than certain other periods. No review can do justice to the evidence of careful painstaking work over a long period of time that went into the production of this book. The author's statement that he is primarily "engaged in investigating, not the events of Jesus' life, but the thoughts of his mind" envisages the appalling magnitude of the task to which he set himself.

The book attaches to the work on the Synoptic problem that either preceded, or if contemporary with largely ignored the newer aspects, Form-criticism and Barthianism. If it be true, as some hold, that Form-criticism has spent its force, that it is but an eddy in the stream of gospel research, this book will be especially important as the one which called the scholarly world back to the earlier methods of Synoptic research after some two decades of wandering in not-too-fruitful by-paths. It will rehabilitate

the "Jesus of History" as a proper object of the scholars' best efforts.

For the author, Streeter's Four Document Hypothesis of Synoptic origins is the best word spoken to date on the subject. This gives him a confidence in the authenticity of the gospel records that is not fully shared in rather wide areas. He recognizes the influence of Christian tradition in reshaping these records, but there is full confidence in the essential authenticity of the Synoptic records. He believes with E. F. Scott that the main interest of the evangelists was *historical*, not *religious*. His well-documented pages carry a great number of references to the work of scholars who antedate Form-criticism. The Jesus of his investigation is a figure familiar at many points with the Jesus of the older historical criticism: the Son and Servant of God, Friend of Sufferers and Sinners, Messiah of Israel, Conqueror of Satan, Rightful Lord of Men, Son of David and Son of Man (but not in the sense of world judge as in Enoch, rather the combination of the Danielic and the Deutero-Isaianic figures.)

The kingdom in Jesus' mind had both a social and an eschatological connotation, was present and yet future, Jewish yet universalistic, attainable through love and service, the priceless treasure worthy of all sacrifice. Jesus' teaching was Jewish, but original and unique. In repudiating Jesus as Messiah the Jews repudiated the only policy that would save them from the horrors of Roman conquest. Jesus' early expectations of success were followed by rejection, upon which his role became that of the Suffering Servant of Isaiah liii, the bringer of repentance to men. His pacifism caused the people to reject him and the rejection led to Israel's contrivance of his execution. One gets no impression from this book that the Romans had a principal role in the execution of Jesus; theology at this point transcends history. In connection with the resurrection appearances the author believes that the objective vision theory is the best

explanation of what happened. Jesus believed that he would return to inaugurate the kingdom and this involved the Resurrection and the Last Judgment. "Jesus' favourite picture of the reward of the righteous was that of the great Messianic feast, *at which he himself would preside in royal power and glory*, with the patriarchs and his own redeemed ones reclining at table beside him." (Italics mine. Is this an inspiring picture of the Suffering Servant?)

In spite of the wealth of scholarship and the even greater wealth of Christian devotion that has gone into this book the main question for this reviewer remains the validity of the major premise—the essential authenticity of the records. The major problem in investigating the mind of Jesus on any point is and will remain the problem of the records. Questions still arise. Can we be certain of Jesus' Messianic consciousness without reading into Jewish Messianic titles a new connotation which we see as Jesus' own? Is Rome absolutely absolved from complicity in Jesus' death? After all crucifixion was the Roman method of execution. Was Jesus' pacifism the cause of his rejection and is it so certain that the gospel interpretation of his suffering is his own prediction and not a reflection of Christian tradition?

Dr. Cadoux, after a lifetime of Synoptic research, cannot see much value in Form-criticism. In all fairness, it must be stated that he is inclined to judge it by its most extreme representatives. Even these find in Jesus' teaching the most authentic aspects of the tradition concerning him (amenable though they make it to Barthianism!). Form-critical method does not support as complete an interpretation as Dr. Cadoux formulates for Jesus' thought of his mission, but certainly Dibelius' *Sermon on the Mount* is capable of that same quality of inspiration to more worthy attainments in Christian living as Dr. Cadoux's significant volume so richly promises.

MARY E. ANDREWS.

Goucher College.

The Intention of Jesus. By JOHN WICK BOWMAN. Philadelphia: The Westminster Press, 1943. 263 pages. \$2.50.

In this volume Dr. Bowman, New Testament professor in Western Seminary, Pittsburgh, undertakes to restudy the critical data on the gospels to determine whether the unique purpose and character of Jesus which they present was original with him or was the creation of the church.

The approach to the "intention" of Jesus is through the various gospel pictures of his word and work, each allotted to its place in gospel origins according to the best findings of scholarship. This approach traces the sources of Jesus' purpose to two fundamental concepts of the prophets, their doctrine of the remnant with its Messiah and their doctrine of the Suffering Servant. According to the author, the combination of these ideas which always existed separately in the prophets is the distinguishing mark of the thought of Jesus. Spiritually he stems, not from Hellenism but from Hebraism, and not from the ritualists or the apocalyptists, or the legalists of Hebraism, but from the prophets. His spirit was the true "spirit of holiness" which the prophets sought to infuse in Israel, and his forming of a fellowship of disciples was the realization of their faith in the remnant.

The book is an excellent combination of the scholarly and the evangelistic notes, the author being both a careful scholar and a returned foreign missionary. The one point of view leads to a painstaking examination, elaborately documented, of the various strata of the gospels, while the other point of view assures the issuance of such work in the author's religious purpose of getting at the unique mind of Christ. The evidence is handled honestly, and at the same time without the barrenness so often characteristic of so-called "scientific scholarship." There is warmth and even passion in the author's most minute laboratory examinations. Especially praiseworthy is his ability to carry the main point of an argument through to completion without its getting lost in the

many side-lines to which his study must turn. His synopses of his chapters and his thorough conclusions are helpful to this end also. While he does not claim originality, either of method or of interpretation, he occasionally shows new insight, as in his reasons for holding that the graciousness of Jesus as well as his grace is part of the authentic tradition or that the real purpose of the cross is seen in his attitude toward his third temptation in the Matthew account.

It is inevitable that any such work should impress different readers with different reactions. The present reviewer feels that the author tries to find too much uniqueness in Jesus at the point of his picking out of single prophetic concepts instead of at the point of his combination of prophetic concepts. This leads him to stretch facts about the Old Testament at times, as in his insistence that the prophets used the term "Son of Man" only in its exalted Messianic sense, forgetting the notes of humility that occur in Jeremiah's and Ezekiel's use of it, and thus failing to grasp the fine synthesis of exaltation and humiliation in Jesus' use. Again, in his urgency to prove that Jesus is always in line with the prophetic note of Hebraism (a truism in one sense) the author goes too far, especially in his insistence that Jesus was anti-apocalyptic instead of apocalyptic. Perhaps the poorest part of his work is his violent handling of Mark 13 and parallels, so as to do away with the "little apocalypse" of Jesus. Perhaps if he did not confuse "millenarians" with "eschatologists" in general, and the modern idea of the "end of the world" with the gospels' phrase "end of the age," he might not be so determined to abstract Jesus' "sober" use of "history" from his "dream" use of the apocalyptic imagery. Another instance of the author's allowing his thesis to run away with him is his complete passing over of the wisdom literature material in his effort to identify Jesus only with the prophets. Jesus was indeed a prophet, but he was a "wise man," too.

The book on the whole is to be commended, however, for its good distillation of recent scholarship, for its spiritual fervor, for its general soundness of viewpoint. It deserves to rank with the best of those which show that Jesus really did have definite "intention."

JULIAN PRICE LOVE.

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Louisville, Kentucky.*

From Jesus to Paul. By JOSEPH KLAUSNER. Translated from the Hebrew by William F. Stinespring. New York: The Macmillan Company, 1943. 624 pages. \$3.50.

Readers of this Journal will welcome this sequel to the same author's *Jesus of Nazareth*, which appeared in English translation eighteen years ago. In the earlier volume, Dr. Klausner viewed the mission of Jesus as the redemption of Israel by means of the preaching of repentance and morality, with no thought of the founding of a new religion. In this volume, he proceeds to explain how Christianity actually became a religion separate and distinct from Judaism.

The essence of his argument is that while Jesus had no idea of founding a new religion, there were certain elements in his teaching that provided an impetus for the separation of Christianity from Judaism. Still more important, however, were other factors: namely, the dispersion of Jews outside of Palestine; the spiritual conditions among the Gentiles at this time; and the Hellenistic Jewish culture of the non-Palestinian Jews of the period. Dr. Klausner gives great importance to the last factor. What becomes the main stream of Christianity has its roots in Hellenistic, not in Palestinian culture. The earliest "converts" to Christianity were Hellenistic Jews who had come to Jerusalem for the festival of Pentecost. "These Jews it was who provided the basis for Christianity as a religion. If it had not been for them, Christianity would have remained a Jewish sect like the Essenes" (p.

275). The "real founder of Christianity as a new religion" was Saul, who was a Hellenistic Jew (p. 303ff). The Christian sect was persecuted by Sadducees and perhaps also by Pharisees during the two years following the crucifixion not because Christians followed the beliefs of Jesus, but because they *transgressed* them. "This transgression was brought about especially by the 'liberal' Hellenistic Jews, who had attached themselves to the sect almost from the beginning of its growth. Transgressors are always more numerous among the 'uprooted' and 'denationalized'" (p. 317). One final quotation, which states this thesis most emphatically, will suffice to demonstrate this view: "after all Paul was a Jew of the Diaspora, a Jew from a Hellenized city, a Jew speaking and writing Greek, a Jew influenced by a Greek environment and a Greek atmosphere . . . nobody was more fitted to develop, from the small elements of non-Judaism already present in the teaching of Jesus, a whole new doctrine which was not Judaism, which was in fact anti-Judaism, the complete antithesis of Judaism" (443).

Dr. Klausner comes to similarly positive conclusions about many other problems which have perplexed those studying the origins of Christianity. Some of these are more, some less weighty matters, but the author examines them all in the light of the best scholarly opinion and then gives his own verdict. (1) For example, he considers and rejects the view that Jesus was a myth. (2) Jesus, he believes, felt himself to be the expected Jewish Messiah. In this connection, readers will be interested in Dr. Klausner's exposition of the reasons why Jesus was remembered when other claimants to the Messiahship were forgotten (257ff). (3) Mary Magdalene was chiefly responsible for the belief in the resurrection (255f). (4) It is possible that Paul did know Jesus during his lifetime and may have been present at his crucifixion (313-316). (5) There is good evidence for be-

lieving that Paul was a pupil of Gamaliel (309ff). (6) John Mark separated from Paul and Barnabas because, in the beginning at least, he felt sharply the difference between the views of those two Hellenistic Jews and his own way, that of a "Hebrew" Jew. Later, it is true, John Mark re-associated himself with Barnabas (352f).

Christian scholars, immersed in the controversy over Form Criticism, will be interested to know the reaction of a scholar who views the matter from a position "above the battle," so to speak. There is no doubt where Dr. Klausner stands on this issue. He attributes the "denials" of this wing of critical scholarship to "Hyperkritik and a sophisticated skepticism" (p. 259).

As the reader may already have judged, the author is less sympathetic toward Paul than toward Jesus. Admirers of Paul will find a bias in the language with which Dr. Klausner describes him: Paul was an "informer" against Stephen; at Philippi, Paul and his friends "succeeded in enticing" Lydia; Paul, "the man who had accused Peter of hypocrisy and called the Judaizers 'false brethren'" himself acts "hypocritically" when he purifies and sanctifies himself with the four Nazarene Nazirites (p. 398f). Paul is a "thorough-going opportunist," etc. On the whole, however, this choice of words is a superficial matter, and it is this section of the book (over three hundred pages of the book are devoted to Paul) that may well have the greatest value for readers of this Journal. The study of Paul is divided into two sections: The Life and Work of Saul (Paul) of Tarsus, and The Teaching of Paul.

It is impossible within the limits of this book review to indicate the full scope and value of this volume. The plan of the book exhibits the same breadth found in the writer's earlier volume on Jesus. There are chapters, for example, on "The Pagan World at the Time of the Rise of Christianity," "Hellenistic Jewish Thought," and "Jewish Christianity, and Gentile Christi-

anity." Canon Darby in his translator's preface to *Jesus of Nazareth* stated that in that book, probably for the first time, was set forth "the full range of what modern Jewish scholarship has to offer on the subject of the Jewish background of the Gospels." The present volume is presumably of equal value in surveying the problems of the rise of Christianity from the point of view of one grounded in the background and spirit of Judaism.

Christian scholarship will find numerous points of disagreement with the findings of this book, particularly with Dr. Klausner's almost exclusive emphasis upon the Hellenistic roots of Christianity. Nevertheless, this is a book that no open-minded student of biblical religion can afford to do without. Readers are indebted to W. F. Stinespring for a competent translation from Hebrew into English.

CARL E. PURINTON.

Beloit College.

History of Religions

Religion in Soviet Russia. By N. S. TIMASHEFF. New York: Sheed and Ward, 1942. 171 pages. \$2.00.

There is a widespread belief that Communism in Russia has about achieved its announced purpose of destroying religion. Is this true? Well, decidedly not, if one may accept as a faithful picture of contemporary Russia what Professor Timasheff has set forth in this volume. On the contrary religion is very much alive and is playing an increasingly important role in the national life.

But is his picture a true one? A number of considerations lead me to believe that it is. First of all the writer is a Russian. He was a professor of law in the Polytechnical institute of Petrograd until he was obliged to leave the country in 1921, and a thoroughly competent scholar. He taught in various European universities until 1936 when he came to Harvard University to teach the

Sociology of Law. Since 1940 he has been professor of Sociology in Fordham University. He has kept constantly in touch with Russia through these years of exile and has used definitely Russian sources throughout the study. The list of his Russian newspaper and magazine sources includes the principal publications, official and non-official. Probably he quotes more frequently from the publications of the Militant Atheists League than from any other.

That he has a definite religious interest is undoubtedly true; that he may have drawn conclusions somewhat more generous than the scattered evidences taken from his sources properly warranted may, of course, be true. Of that the reviewer cannot judge, nor can any one else outside of Russia itself, but I am impressed with the careful judicial way in which he handles his material. Again and again he warns against too great optimism concerning the future of religion. It is true that there are signs of a new temper among some officials, but Russia is at war, there are reasons why they should moderate their rigorous anti-religious activity. This has happened before. But also there has been a reassertion of the ancient enmity to religion and ruthless persecution of believers. This can easily happen again. There has been no change in the official status of religion. It still cannot own property. It cannot legally carry on propaganda, it still may not bring together more than three persons at one time for religious instruction. Anti-religion still has the legal right of propaganda denied the churches. But happily for the present there is a measure of religious freedom much greater than in the earlier years of the revolution, and there does seem to be something of a revival of interest in religion among the people and even among some of the Party members. The most hopeful sign, from the standpoint of the religionist, is the evidence of the weakening influence of the Militant Atheist League. The old fervor with which it did its work in the earlier years seems to have

cooled, and there is much complaint in the League's publications concerning the growing indifference of its members. These sound pathetically like some of the complaints found in the religious press concerning the lukewarmness of church members.

While religionists may well rejoice at the indications of religious revival, some of these evidences, I confess, trouble me. They are evidences of a religious faith, yes, but a religious faith which runs closely parallel to magic, the sort of faith which was one of the major reasons why the revolutionists sought to destroy it. A revival of such a type of religion might not prove to be any advantage to the Russian people. What most of us who read this Journal want to see in Russia is not a revival of the old other-worldly, semi-magical faith of old Russia, but a religious faith, reasonably based, which will have caught something of the social vision and passion of Communism, purged of its violence and its materialism. But all of us ought to read this book.

CHARLES S. BRADEN.

Northwestern University.

China's Religious Heritage. By Y. C. YANG.
New York and Nashville: Abingdon-Cokesbury Press, 1943. 196 pages.
\$1.50.

It is interesting and not a little strange that, until this book appeared, no Chinese author had written a book on Chinese religions, at least in English. The author, a distinguished Chinese Christian, president of Soochow University since 1927, presented the material of the book as the Quillian Lectures at Emory University. He makes no claim to expert scholarship in the field, insisting that he is neither theologian nor philosopher, but merely a plain man. His book, therefore, adds nothing factually to what is well known by western students of Chinese religions. Indeed he has used mainly the works of western scholars as the sources of his book knowledge concerning the three religions.

But it is, nonetheless, an important book, and one that western teachers of religion, as well, of course, as all missionaries to China ought to read, for its worth as an interpretation and appreciation of the values and the weaknesses of these faiths is great. Not the least of its values is that it reflects the mind of an educated Chinese toward Christianity in comparison with the native faiths. This is extremely interesting and valuable.

It is a small book of only five chapters and can be easily read in a few hours, for it is non-technical and written in a pleasing English style. First the writer discusses the religious significance of Chinese culture in general, then discusses in turn Confucianism as the art of living, Buddhism as the path of escape, Taoism as the law of nature, and finally Christianity as the way of life, in which chapter he draws comparison between Christianity and each of the other three.

This is no objective study of Chinese religions. It is apologetic at its best. With a very high esteem for the values in each of the three religions, there is no question as to what the author's own faith is. Christianity he sees as the fulfillment of them all, that which offers what the others grope after but never finally attain to. Whether or not every one would agree with his comparative judgments, they are at least highly suggestive and are expressed with extreme cleverness. Thus: "At best what Buddhism can do is to administer an injection of anesthetic so that one may become insensible and unconscious of pain and suffering but such an anesthesia does not remove the cause of pain itself. Buddha was not the kind of a Great Physician which we Christians see in our Lord Jesus Christ." Or, again, "All the other religions of the world have certain food values for man's moral and spiritual development but every one of them is at the same time deficient in certain essential vitamins, etc." Once more, "The Utopian society of Lao-tze may be ideally perfect and beautiful but it is just too good to be

true. Our legs of faith or imagination are too short to make such a high jump. Shall we say that Confucius planted his feet on the ground and then tried to hitch his wagon to the star and pull it toward heaven, while Lao-tze tried to jump to the star first and then to haul the wagon to heaven."

I found the book delightful reading and am very grateful for the insights into all three of China's religions which his discussions gave me. I found his treatment of Taoism particularly illuminating. Strictly from the standpoint of missionary interest alone he is right in saying that "the first step in leading the other religions to an understanding and appreciation of Christianity is for Christians to exert their effort toward a fuller understanding and better appreciation of the merits and true worth of other religions," but even without reference to the desire to Christianize but only to know other peoples with a view to living cooperatively with them in the kind of a world we all desire, it is of exceeding great importance that we know them at their best and highest and that means in their religious quests. To such an understanding of the people of China this book can be a great help. Surely in these days in which our own fortunes seem so closely bound up with that great people, it would be well to seek through such studies as this to acquire a better knowledge and understanding of them.

CHARLES S. BRADEN.

Northwestern University.

A Christian World Order

Christian Bases of World Order. New York: Abingdon - Cokesbury Press. 1943. 255 pages. \$2.00.

The Merrick Lectures of 1943 were presented at Ohio Wesleyan University as a part of the Conference on Christian Bases of World Order. Those who know only what they read in the papers had their attention focused briefly on this distinguished gathering because of a speech by Vice Presi-

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The
University of Chicago Press

dent Wallace in which he said we should not "double-cross" Russia after the war. Fortunately the real significance of the conference is made apparent in a more permanent record, the printed text of the twelve lectures which comprise this modest volume.

Unlike many an effort at collaborative authorship, the various chapters of *Christian Bases of World Order* hang together remarkably well. In part, this is undoubtedly because of astute planning by the nameless committee which arranged the conference program; but also, one is compelled to believe, because the bases of world order are of one piece, and men of good will and intelligent understanding can show how they fit together.

The theme of the conference, and of the book, is well expressed by Mr. Henry Wallace, who at the outset asserts that neither fascism nor Marxism can organize a decent world order and that if the job is to be done it must be within the broad framework and humanist spirit of Christian democracy; and by people who assert "boldly that ultimate peace is inevitable, that all men are brothers, and that God is their Father."

The fundamental Christian principles which must underlie a good society are thoughtfully expounded by Bishop Francis J. McConnell, Dr. Willis J. King, and others. Their sober reflections on the age-old questions of the nature of God, the nature of man, and the relations between God and man, serve, like the silent meeting for worship before a Quaker business session, to set the proper tone for considering the critical contemporary problems with which the later speakers are concerned—race, economic freedom, social security, general education, public health.

Among the most striking of the concrete proposals presented are those which relate to health and education responsibilities in the post-war world. Dr. Charles-Edward A. Winslow, Yale's renowned public health authority, outlines a challenging program of sanitation, preventive medicine, and medical

care for a world still shamelessly victim, particularly in Asia, Africa, and Latin America, of preventable plagues and pestilences. Dr. Reinhold Schairer, German scholar in exile, outlines a program to control the pestilences of the human mind by proposing an International Charter of Education and an International Education office to administer it—to the end that the youth of the world may be helped to develop the moral and spiritual qualities needed to uphold a Christian world order.

LANDRUM BOLLING.

Beloit College.

The New Order in the Church. By WILLIAM ADAMS BROWN. New York and Nashville: Abingdon-Cokesbury Press, 1943. 189 pages. \$1.50.

Dr. William Adams Brown has spent a long life in devotion to one great purpose. He has devoted all his powers to the discovery of the central problem of the Church as the custodian and Trustee of the Gospel. He has a profound conviction that in the gospel is the only cure for the world's disorder. It is the obligation of the church to assemble its knowledge, its strength and skill to the eradication of a dreadful malady. If the church is to heal the nations it must first become healthy in itself. A new order in the church must precede a new order in society.

The creation of this new order in the church is an immediate necessity. He says we cannot wait. Now is the accepted time. With all the earnestness of a mature mind Dr. Brown urges the endorsement of the ecumenical movement. He says: "By the Church I mean the contemporary Church as it meets us in the various denominations and schools of thought, in its worship, in its philanthropies, in its movements for unity, in its specialized ministry—the Church of which the Ecumenical Movement is the expression and the clearest contemporary voice." He feels the ministry should be

educated to this end; that layman also should be so educated.

The author is so deeply stirred by his vision as to leap over all difficulties. He would have a large endowment provided so that the college of preachers in the Episcopal Cathedral in Washington should be shared by ministers of all churches. He thinks the Roman Catholics can set us a needed example. In spite of much wishful thinking we consider this book of real importance and one that should be read and pondered by men of all denominations.

JOHN GARDNER.

*The Community Church,
Garden City, N. Y.*

Personal Religion

The Root and Flower of Prayer. By ROGER HAZELTON. New York: The Macmillan Company, 1943. 137 pages. \$1.75.

In this volume Professor Hazelton has made a thoughtful and exhaustive study of the structure and function of public prayer. He is shocked by the careless superficiality of many pastoral prayers. He shows that prayer expresses a fundamental human need to worship and to receive aid, forgiveness, and comfort. He discusses simply and effectively the nature of "The God Who Hears Prayer."

The remainder of the book is concerned with techniques for improving the quality of pastoral prayer. Two chapters deal with the poetic nature of prayer and the stimulus which may be derived from attempting to use the imagery, rhythm, and structure of poetry to enrich prayer. These chapters abound in helpful suggestions but are dangerous for the unwary. Too great an attempt to attain vivid imagery and smooth rhythm inevitably create the impression of insincerity. In the illustrative prayers in the closing chapter some of the poetic quotations leave the present reviewer with a feeling of artificiality. Biblical quotations, which the author emphasizes as the richest

source of prayer material, do not fall under the same censure. They belong more intimately to the language of religion. The bibliographic chapter is varied and wise in its selections.

If the book is read as a source for self-criticism and as a challenge to take seriously the responsibility for careful preparation of the pastoral prayer, it should prove a valuable contribution to the art of prayer. If it is taken as an exercise book to be followed literally with the desire to create effects, it may be a misfortune.

JANNETTE E. NEWHALL.

Andover Harvard Theological Library.

Invitation to Pilgrimage. By JOHN BAILLIE. New York: Charles Scribner's Sons, 1942. 131 pages. \$1.50.

The pilgrimage to which this book invites the reader is the pilgrimage of Christian faith in the light of experience. Professor Baillie admits the difficulties that beset our faith, and he sympathizes with men who find these difficulties so baffling that they lapse into agnosticism. He feels, however, that unbelievers do not always clearly envisage the difficulties of skepticism and the weakness of the Marxian and humanistic formulas as an interpretation of life. Step by step he reviews the normal experience of the believer as he becomes conscious of a moral standard outside of himself which he is bound to acknowledge as valid, feels his inability to meet the demands of this standard, and at last finds a God of grace waiting to bestow upon him the gift of salvation. The basic sin of human nature is pride, and it must be overcome by a humility that is ready to admit one's need of Divine help and to accept the free gift of God. The Christian can not solve the mystery of evil by accounting for it all as the result of sin or as a means of spiritual discipline, but he could not worship a God whose ways could all be explained. He believes in immortality as a natural corollary of God's love for man.

It has been said that a certain limitation inheres in all Christian apologetic, including the books of the New Testament. Books in defense of our faith were written to be read by those who were already Christians rather than by unbelievers. They appeal largely to the experience of believers. This may be true of Dr. Baillie's argument, but it is so sympathetically and winsomely stated that it may well interest some who thus far have not felt that they could subscribe to a Christian creed.

JOHN PITT DEANE.

Beloit College.

Editorial

(Continued from Page 223)

to be called "novelist of crisis." If we were to apply a theological term to his writings, we could describe them as eschatological in viewpoint. There were other nineteenth century "prophets," such as Karl Marx and Leo Tolstoy, both of whom predicted a proletarian revolution. Their analyses of the crisis do not have, however, the spiritual

depth to be found in the writings of Dostoevsky. Dostoevsky's thought has an apocalyptic quality which lends it urgency and spiritual force, as Martin Dibelius recognizes in his book on *The Sermon on the Mount*.

In conclusion, it is helpful to recall the Chinese proverb: "Crisis is opportunity." This is a thought that is basic to Dostoevsky and, we might add, to the New Testament. But we have finished what we set out to do within this limited space.

Teaching Religion

(Concluded from page 214)

within them answers the call of the highest beyond them.

In order that our teaching may result in positive values under the urgency of the war situation the first need among teachers of religion is the clarification of our objectives. This done, our strategy should be marked by concentration upon objectives that are primary, for time is short and the need of students is immediate.

BOOK NOTICES

War or Peace?

Warning to the West. By KRISHNALAL SHRIDHARANI. New York: Duall, Sloan and Pearce. 274 pages. \$2.50.

The author has given an informative and challenging discussion of the relations of the West to the East that have come out of the war. He surveys the growth of the spirit of Western superiority from the beginning of the contacts of the West with the East. In this the American business man has shared equally with the British ruler. Expression of this attitude in exclusion laws and ex-territoriality right has created an ever widening gulf between East and West. Now the West is reaping the tragic and devastating results of these attitudes. The hatred of the people of the East against the West has thrown them into the arms of the Japanese. The Japanese conquests in the Far East were greatly aided by the native peoples hostile to the Occidentals.

The author declares that the war waged by the Allies for the preservation and extension of democracy is stirring the Oriental peoples to secure some of that same democracy for themselves. Unless the West is willing to include all the people of the world in the democratic family there is great danger that there will develop a tragic and dangerous division between the white and dark races that may threaten an inter-continental war.

In his discussion of "India Today" the author demands complete independence for India. India would be a mighty power in the war for world freedom if she could enter it of her own volition and adequately equip an Indian army. The discussion of the Cripps mission on Indian independence failed principally because the British were afraid to arm a great Indian army lest these armed Indians turn against the British. They were fearful also lest they be put in a position to make a separate peace with the enemy. If the Indians were given a chance they would make as determined soliders for democracy as the Chinese.

The United States is the only power that can win the confidence of the Oriental peoples and prevent an East-West conflict. The British, French, and Dutch by their long years of imperialism have discredited themselves in the eyes of the East. The author's final warning is as follows:

"The Saxon with all his civilized values will have to go on in the role of a military tyrant and be the most maladjusted human in the world, on

the one hand. Or on the other, he can go through a psychological revolution which would release him from his self-created shell and enable him to be happy as an equal among equal men. These vast changes in attitudes and thought patterns and behavior patterns will have to reshape not only the governments of Great Britain and the United States as great states, they will also have to reshape the minds and lives of the West."

The book is filled with important information on the Orient and the war. It is a tract on right race relations and a warning of what may happen if the present relations are not changed. These are problems that cannot be left to soldiers and politicians to settle, but must engage the full devotion and wisdom of every friend of world democracy.

The author fails to place enough responsibility upon the Indian people themselves for the solution of these problems. His picture of the Christian missionaries in India seems to be unjust and seriously lacking in understanding both of their attitude toward the people of India and the purpose of their work.

WILFRID A. ROWELL

Beloit College

A Basis for the Peace to Come. By FRANCIS J. MCCONNELL, JOHN FOSTER DULLES, et. al. Nashville: Abingdon-Cokesbury Press, 1942. 152 pages. \$1.00.

The theme of this book is well set forth by Bishop Francis J. McConnell in an expansion of the title of the first lecture, "The Church Must Face It," so as to make it read, "The World Must Face It." How well this was exemplified in a phrase which came out of the lectures which the book reports, to the effect that, "Whether peace be far away or near, it must not find us unprepared."

Through the co-operation of Ohio Wesleyan University the Merrick-McDowell Lectures of 1942 were made an integral part of the National Study Conference on the Churches and a Just and Durable Peace, held at the university early in March. The lectures provided excellent source materials for the discussion of the conference on the political, social, and economic bases of a just and durable peace, as well as the relation of the church to postwar problems.

The mere mention of the lecturers reveals the

type of incisive thinking displayed. In addition to Bishop McConnell contributors were: John Foster Dulles, Presbyterian layman and international lawyer; William Paton, secretary of the International Missionary Council; Leo Pasvolksy, special assistant to the secretary of State; Hu Shih, Chinese ambassador to the United States; and Carl J. Hambro, president of the Norwegian parliament.

If the suggestions of these thinkers are implemented the "just and durable peace" will follow the war because long range planning will have supplanted hurried decisions around the peace table.

IVAN GEROULD GRIMSHAW

American International College

Rickenbacker Religion

- (1) *We Thought We Heard the Angels Sing.* By LIEUT. JAMES C. WHITTAKER. New York: E. P. Dutton and Co., 1943. 139 pages. \$1.50.
- (2) *Life Out There.* By SERGEANT JOHNNY BARTEK. New York: Charles Scribner's Sons, 1943. xviii. 117 pages. \$1.75.

(1) A plain, blunt tale of an amazing Odyssey of eight men cast adrift without water and with practically no food on three rubber rafts in mid-Pacific, as set forth in the vernacular by the army aviator second in command. Getting off to a bad start, the plane carrying Col. Eddie Rickenbacker and a military aide to an unknown destination lost its bearings and was forced to "land." From his water-soaked diary, the author pieced together what he intends to be a record not only of the little company's adventures, but of his conversion, his finding of God and a confession of faith. For the more religiously minded members of the band, the harrowing experience meant a deepening and renewing of faith. The "agnostic-atheist" author was to discover that in his case man's extremity was God's opportunity, and his narrative reveals the gradual change from one who "could see little good in anyone and who believed chiefly in Jim Whittaker" to a man of faith and prayer (he had not known the Lord's Prayer), possessed of a new, other-regarding outlook, which "is going to be a part of me to the end of my days." Indeed all the members of the party made confessions of sins, vows and resolutions in the prayer meetings held morning and evening; Johnny Bartek, owner of the precious khaki-covered New Testament intending to become a minister. Said Rickenbacker to Bartek as they were being carried ashore from the rescue boat, "Better thank God for that Testament of yours, son. You see now what faith can do for a man." "Rickenbacker never lost confidence that we would be saved, and I don't think I did."

The most important incidents establishing the author's faith were two "divine miracles." On the thirteenth day adrift, a perverse wind suddenly shunted away an oncoming curtain of rain which meant life to the parched crew. For the first time Whittaker found himself leading the rest in a prayer for its return. The curtain of rain "started back toward us—against the wind. Maybe a meteorologist can explain that to your satisfaction. One tried it with me; something about cross currents buffeting the squall back. I tell you that there was no buffeting. It moved back with majestic deliberation. It was as if a great and omnipotent hand was guiding it to us across the water. And for my money, that's exactly what happened." The other was a sudden endowment with strength to propel his raft against a terrific outgoing current infested with man-eating sharks, just as they were about to land on an island on the twenty-first day. "It was the second miracle and I recognized it for what it was." To Lieut. Whittaker, any purely psycho-physiological explanation of this would be equally inadequate. This is a first hand document of religion in the raw, and in the author's case, of religion in the making. No one can doubt its genuineness and sincerity.

(2) Still more in the vernacular is Johnny Bartek's version of this experience, as set down by Austin Pardue, dean of St. Paul's Cathedral in Buffalo. There are some unessential divergences from Whittaker's narrative and it is a much more personal, subjective record, embracing Bartek's reflections on their situation and his homespun biblical exegeses and philosophizings. The author emphasizes the value to him during this trial of his early religious training and the influence of his godly parents. But the over-all religious picture is the same, including the undeniable God-orientation of the group.

If the religion presented in these two volumes seems to run too exclusively on the "what-prayer-faith-God-can-do-for-you" level, let him who has NOT been adrift on a rubber raft, drinkless, foodless for twenty-one days under a blistering sun nevertheless beware of casting the first stone.

PAUL F. LAUBENSTEIN

Connecticut College

Theology

The Servant of the World. By HERBERT H. FARMER. New York: Charles Scribner's Sons, 1942. pp. 152. \$1.50.

Doctor Farmer has a message to proclaim. He does it well; he writes interestingly; he is convincing. This series of lectures on preaching is rooted in the man's conviction of the content of preach-

ing. This, in itself, makes the book different from ordinary books on homiletics. He has a right to this approach. Many young preachers want to know *what* to preach. Even when they want to know *how* to preach, they wish to learn something more than and other than principles of public speaking. So, this explicit uniting of both content and method fills a specific need. Even then, it leaves itself wide open to disagreement on many phases. These are mainly theological. Practically all of his positive comments on technique are given as well and more thoroughly in the late Dr. Patton's books and in Dr. Blackwood's writings.

Doctor Farmer seems to be an "Anglo-Barthian." He constantly insists upon the uniqueness of the Christian message. "Christian preaching, rightly understood is," he says, "*sui generis*, because the Christian faith, with which it is organically one, is *sui generis*. It cannot be understood according to general principles governing propaganda." This isn't sound psychology. The right to say that Christianity is unique does not grant the right to say that its methods, its techniques, are unique. Man's modes of expressing ideas and of getting ideas across are the same for truth as for untruth, for one religion as for another, for good as for ill. That is why it is important

to know the truth. Then, one need not attempt the futile raising of a methodology to a different level and sanctifying it as an integral part of the Christian message. This way walks ruin and defeat. Actually, Christianity is a spirit expressing itself in self-consistent ways in a world which needs its redemptive grace and power.

After this discussion of the "rediscovery of preaching," he moves into a section on "The I-Thou Relationship." Herein we have a good application of the modern concept of indeterminateness and of contingency. Hence, he avoids the pitfalls of the old mechanical causal relation. There still is influence and mutual interrelationship which has power over us as persons. The author of the book uses the term "claim" as descriptive of this process. Both, consistency and conservation of actuality, plus freedom within these limits, are retained. This has meaning within the total "I-Thou" relationship.

This leads into the chapter "Preaching as Personal Encounter" which is based, correctly, upon two concepts (1) God's approach to us is through persons and (2) God's relationship to us is through self-conscious, self-directed wills. The following chapter is entitled "The Need for Concreteness." These two sections are practical and helpful—

Fascinating, authoritative, worthwhile

The Ladder of Progress in Palestine

By CHESTER CHARLTON McCOWN

"It is a book that must prove useful and informative and stimulating to all its readers. He has brought together in summary fashion the important results of dozens of excavations in Palestine and has given us a wonderfully vivid picture of the upward progress of man from his beginnings there. It is a beautiful book. The photographs are well selected and particularly clear. I like the book immensely and recommend it most heartily."—*Professor Theophile J. Meek, Toronto University.*

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This book will appeal to laymen as a popularly written, historically valid introduction to Jesus the man and the Christ of the centuries. Critical problems are simply and honestly treated. The unique quality of Dr. Eddy's portrait is the pervasive conviction that Christ can be real to men and women today.—*A Religious Book Club Selection.*

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By

HENRY BURTON SHARMAN

Here is a book which breaks new trails in New Testament scholarship. Part I is an examination of all Synoptic Gospel passages within which the phrase "Son of Man" appears, thereby dealing particularly with the rejection, sufferings, death, resurrection and appearances thereafter. Part II deals similarly with references to the phrase "Kingdom of God."

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partly because he forgets his earlier identification of message with means.

His last chapter is sound, clear, adequate. He sets down principles which indicate a clear appraisal of the contemporary mind. Doctor Farmer sets our task before us in these words: "It is your task and mine, as preachers and teachers to present this grand, deep gospel so that it ceases to be merely abstract and doctrinal and becomes thrustingly relevant to everyday affairs."

L. E. TRAIN

North Park College

God and Evil. By C. E. M. JOAD. New York and London: Harper & Bros, 1943. 345 pages. \$3.00.

This is another story of a return to religion. Thirty years ago, the author, now Head of the Department of Philosophy and Psychology, Birbeck College, University of London, concluded that the problem of evil in the world forced one to rest in agnosticism. Through the years that position has seemed adequate for him. The outbreak of the war, however, shattered his world, and for deeply emotional reasons he determined to re-examine the question which he had decided could be allowed to remain a question.

In the first part of the book, the arguments against theism which led Dr. Joad to agnosticism are reviewed and their validity on the whole, in his opinion, remains. However, he marshals other considerations which he believes "outflank," if they do not refute, the "obtrusiveness of evil." These arguments plus the testimony from religious experience provide the basis for a tentative theistic affirmation. However, it is not the full blown Christian faith. Rather, the author arrives with a fundamental dualism, God and a primordial principle of evil. These he is unable to bring together in any convincing unity. In appended chapters, the Christian claim that man occupies the central place in creation and that Christ has a unique status in history is denied.

This is not an important book. It is the work of a man who is on a pilgrimage, but who has not yet reached the household of faith. He is only on the outskirts of the spiritual city. He is not, therefore, an authoritative guide. The book is of value, however, as indicating the trend of thought when moral complacency, if not dilettantism, discovers its culture in collapse.

ELMER E. VOELKEL

*First Congregational Church,
Beloit, Wisconsin*

Beyond Agnosticism. By BERNARD IDDINGS BELL. New York: Harper's, 1943. 170 pages. \$1.50.

This volume is a new edition, first published in 1929. The new edition is a high compliment to the lasting value as well as the timeliness of its contents. The author deals with the modern agnostic temper toward religion and leads the way to a positive and constructive faith. He understands the underlying spiritual urges in human nature and is helpful in guiding them toward personal development and power.

The author is also helpful in showing the essential timeless values in institutional religion as expression of truth and sources of spiritual insight. The book will be especially helpful to teachers in dealing with the religious problems of young people and to preachers in their desire to talk about religion in terms of spiritual reality and human values and needs.

WILFRED A. ROWELL

Beloit, Wisconsin

Religion in Literature

Religious Trends in English Poetry, Vol. II: 1740-1780, Religious Sentimentalism in the Age of Johnson. By HOXIE NEALE FAIRCHILD. New York: Columbia University Press, 1942. ix + 406 pages. \$5.00.

In this second volume Professor Fairchild carries on his detailed scrutiny of the religious ideas and sentiments of the poets of the eighteenth century. These volumes will chiefly interest special students of the period, but the larger conclusions, which may be readily followed in the introductory, transitional and concluding portions of this volume, should interest anyone concerned with modern literature or modern religion.

In these volumes and those to follow the author proposes to demonstrate the continuities between English Protestantism and the Romantic Movement. From Low Church Anglicanism and Non-conformity religious feeling as expressed in poetry moved through latitudinarianism to sentimentalism. Some of the favorite themes that emerge in the period covered by this present volume are: "Primitivism, exoticism, social idealism, love of external nature for its own sake, desire for pensive retirement, regard for the glamorous past, analysis of subjective feeling, belief in the sacredness of poetry and in the power of genius." Perusal of the work makes clear the extent to which traditional Christian faith had become diluted and impotent. The rise of Evangelicalism, more particularly Wesleyan Methodism, offers us one of the two chief points of special interest in

the story. Fairchild sees the latter as a renewal of that Puritanism from which the descending series had begun, and as a renewal therefore of the initial mistaken individualism. The discussion of the four chief poets of the period, Young, Smart, Cowper and Byrom [sic], offers the most interesting test of the analysis.

A reviewer, diffident in this period, makes the following brief observations. We do not believe that Methodism can be seen as a renewal of the authentic Puritan spirit, except with very large qualifications. Basing the certainty of salvation so largely on feeling is not Calvinist. Moreover, it is Christocentric rather than theocentric. Add to this its characteristic Arminianism. As we recall, both Troeltsch and Richard Niebuhr have shown a marked qualitative difference between "primary Protestantism" and evangelicalism of all kinds, and the chief clue is to be sought in the social and cultural background out of which this new Protestantism emerged. Professor Fairchild apparently intentionally omits any extensive reference to this background in his study of the lineage of religious ideas.

We call the attention of interested students to the partly parallel account of the relation between literature and religion in this general period in the two volumes by Willey: *The Sixteenth Century Background*, *The Seventeenth Century Background*, especially the supplementary chapter on Wordsworth. Where Willey gives such prominence to rationalism as the destructive factor, Fairchild has many complementary factors to fill the picture.

AMOS N. WILDER

Chicago Theological Seminary

The World's Great Catholic Literature. Edited by GEORGE N. SHUSTER. New York. The Macmillan Company. 441 pages.

More than two hundred selections from the literary and spiritual masters of the Catholic Church are assembled by the President of Hunter College. The whole sweep of Christian history, from the first records of Christ's birth to the works of Gilbert Chesterton, is represented in these prose excerpts. There are seven divisions as follows: The Early Church, The Middle Ages, The Early Renaissance, Religious Humanism, An Expanding Faith, The Nineteen Century and After, and Modern Creative and Critical Writing. The works of several Protestants prevent this from being a solidly Romanistic book, although many will question the appropriateness of including the writers of the gospels, St. Paul,

and early Christian apologists in a book with this title. Brief biographical notes provide a personal and historical background.

Not the least valuable is the Introduction by William Lyon Phelps. He calls attention to the "tremendous rise in numbers and in prestige of the Catholic Church in English-speaking countries in the twentieth century." Then he adds: "I am not a Catholic; but I regard this increase as one of the most noteworthy features of British and American life, both religious and social. I think it may partly be accounted for by the fact that Catholics teach Christianity as a real religion; whereas many Protestant churches have substituted social reforms for spiritual regeneration. The hungry sheep look up and are not fed." Whatever one may think of this judgment, he will find in this book the spiritual food which the Catholic sheep have been fed through the centuries.

ELMER E. VOELKEL

The Church

The Church in Disrepute. By BERNARD IDDINGS BELL. New York: Harper and Brothers, 1943. 152 pages. \$1.50.

The Church is always in need of self-criticism and the confession of sin. It is doubtful, however, whether much good can be accomplished by scolding. The title and temper of this book seem more likely to give aid and comfort to critics outside the Church than to promote a wholesome change of attitude within the Church toward the world and its ways. One who asserts that "the Church has become little more than the chaplain of the worldly, making excuses for its patron" may not be expected to point the way of return to the Christian ideal of preaching and practice. Rebuke should be followed by wise counsel. Where the author discusses specific problems, few Protestants will follow him in his discrimination between pagan and Christian marriages, and educators will regard his contention that all schools should be Church-controlled as a throwback to the discarded conception of religious education as indoctrination.

JOHN PITT DEANE

Beloit College

I Married A Minister. Edited by MRS. JESSE BADER. New York and Nashville. Abingdon-Cokesbury Press. 192 pages. \$1.50.

"I always said I would never marry a minister." That statement greets the preacher's ears rather frequently when his parishioners speak frankly. Many women think of the minister's wife as too much in the public eye, as a popular

target of criticism, and as being expected to carry a killing load of responsibility. This book does not minimize the reality or the force of these fears, but it does overcome them. It is a straightforward facing of the facts of the life of the parson's wife, but it meets them with a strong and conquering spirit. No apology is made. On the contrary the thought runs "don't you wish you were as lucky."

The editor states the purpose is "an endeavor to paint a partial picture of the minister's wife—her problems, her accomplishments, her possibilities." Fifteen wives of ministers (one is a rabbi's wife) deal with the duties and the privileges of life in the parsonage. Like covers of a book, two other portraits by a minister's daughter and an eminent church worker begin and conclude the happy wives' tales.

This is a book of witness. Life in the service of the church is portrayed as one of privilege.

ELMER E. VOELKEL

Preaching From the Prophets. By KYLE M. YATES. New York: Harper & Brothers. 225 pages. \$2.00.

Dr. Kyle is Professor of Old Testament at the Southern Baptist Theological Seminary, Louisville, Kentucky. It is said that for more than 20 years he has been teaching the largest classes in Hebrew in the world, and is now serving on the committee of six engaged in revising the American Revised edition of the Old Testament. In this volume he has approached his theme in a unique way. Charles R. Brown gave his Yale lectures on the Social Message of the Prophets. George Adam Smith gave his Yale lectures on Modern Criticism and Preaching of the Old Testament, and his books on Isaiah and The Twelve have proved a veritable mine for preachers, but Dr. Kyle has adopted the class-room method of preparing and presenting the preaching values of the prophets. His style is terse, sometimes abrupt. But he has provided material in a form which any preacher or teacher can use. He outlines the historical background, the personality, method and message of each of the prophets, and then presents a series of germ thoughts around which sermons or lessons can be woven. Critical questions are avoided as much as possible.

The author is acutely aware of the social message of the prophets. A man like Micah has a special appeal for him. Referring to Micah 6.8, he says: "Micah presents the simple essentials of real religion in a verse that has taken its place among the truly great Scripture treasures. Israel can hope for life only in an honest judiciary, good business ethics, a sincere group of prophets, a devoted priesthood, a considerate nobility, and a

people who walk humbly with God. Micah begs them to exhibit true ritual, true worship, true morality, that will eventuate in true behavior. He does not substitute morality for religion. Outward conduct is essential but it always depends on inward character. That inward character in turn depends on personal communion with God . . . The chief notes of this genuine religion are reality, ethical soundness, distrust of form and ritual, righteous conduct and the primacy of personal experience." The book is likely to find a place on the shelves of many preachers.

Sermons from Revelation. By CLOVIS G. CHAPPELL. Nashville: Abingdon Cokesbury Press, 1943. 215 pages. \$1.50.

The author is a Methodist preacher and his sermons are in the Methodist tradition. That is to say they are practical, emotional, evangelical, with a direct appeal. For the main part they are based on the Letters to the Churches. The symbolism of the book is dealt with in two or three paragraphs, the authorship is left an open question. Preachers will find the sermons suggestive. The illustrations are drawn from personal experience.

Leaves of Healing. By ARCHER WALLACE. New York: Harper's, 1942. 168 pages. \$1.50.

There are twenty-four brief meditations in this book. Each closes with a prayer. Themes like "What Love Can Do for Us," "The Depth of Years," "Forgotten People," "The Unfinished Tasks of Life" are dealt with in simple language, but with a deep and sincere purpose. The author quotes from many sources and always with effect. In dealing with "The Conquest of Disappointment" he refers to the statement of the biographer of Lord Salisbury that "the most striking thing about him was his capacity for disappointment. It indicated the largeness of his purposes and the continued growth of his spiritual life." Later in the same chapter he quotes a few sentences from Helen Keller's book *Midstream*: "It is for us to pray not for tasks equal to our powers, but for powers equal to our tasks, to go forward with a great desire forever beating at the door of our hearts as we travel towards the distant goal." Similar happy quotations are found in every chapter. It is an interesting and wholesome volume and explains why Archer Wallace's books have such a wide appeal.

Your Morale, and How to Build It. By AUSTIN PARDUE. New York: Charles Scribner's Sons. 132 pages. \$1.50.

In his preface the author states that he has tried to define some of the ingredients of the morale mixture and make clear the way of their

application. His appeal is to the average American. He says "Morale is the practical application of the Christian principles that lie back of the birth of true American liberty." In writing his book he went for advice to the Production Manager of the Buffalo Broadcasting Company to study the human approach to the American public. The effect of such advice is seen in the titles of the chapters, e.g., "Love 'Em and Lick 'Em," "The Need of a Build-up," "Thought Thieves and Prayer Patterns." It influences the style, e.g., "Discipline is the foundation of morale.—The control of greed on the part of management and labor engaged in war production is the first necessary discipline.—The control of our thinking will be equally important—we need to be controlled in our diet. If there is to be good morale, decency, and idealism in the future, it is very important for you to ask yourself this: In which group do I stand?"

Within the limitations mentioned the author shows a real understanding of human nature, and a sincere purpose to help people to know themselves, and the resources available to give poise and courage in a difficult hour.

The Quest for Preaching Power. By JOHN N. BOOTH. New York: The Macmillan Company, 1943. 240 pages, \$2.00.

As a rule books on preaching are written by men of mature experience who have won eminence in their field. Dr. Booth is a young man just learning the rudiments of his art. He is minister of a Unitarian Church in Evanston, Illinois. He is deeply serious in his desire to learn how to preach. He has made a special study of the technique employed by some outstanding preachers; he has asked them for guidance and apparently has been permitted to scan their libraries. He has recoiled from what he imagines to be shiftlessness and untidiness of many men in the preparation and delivery of their sermons. He seems to believe that crowds will gather around the man who knows how to compose and how to deliver a sermon. He thinks that advertising is helpful especially if you can announce arresting titles.

We have read the book with interest. Some day, when Mr. Booth has had more experience, and is able to forget his technique, the pains he has taken in learning his craft may make him into a real preacher. Our immediate reaction is one of respect for a man who is willing to treat his vocation seriously and give it care so that in

him it may win regard of the oldest and mightiest instrument of progress in human history.

Signs of Promise. By FRANK S. HICKMAN. New York and Nashville: Abingdon-Cokesbury Press, 1943. 186 pages. \$1.50.

We are inclined to place this volume as a "must" book for ministers and teachers of religion. Dr. Hickman shows himself as an outstanding student and thinker in the realm of religion. He writes with clarity, deals fairly with conflicting schools of thought, shows the issues involved and states his own conclusions in balanced and impressive terms. He appreciates the struggle going on in the world, is convinced that we wrestle not simply or chiefly against flesh and blood but against spiritual wickedness.

It is imperative for us to understand the forces with which we have to deal. We must not underestimate the enemy. He is resourceful, resolute, bent on our conquest. On the other hand we have resources and allies equal to the hour, and we can conquer if we will. The discussion starts with an analysis of "The Crisis of Our Age" by Professor Pitirim A. Sorokin, the eminent Russian sociologist and Philosopher. Sorokin deplores an easy optimism. He says, "Every important aspect of the life, organization and the culture of Western society is in extraordinary crisis. The night of the transitory period begins to loom before us, with its nightmares, frightening shadows, and heart-rending horrors." He holds that no civilization can live by bread alone, nor by all the comforts of a walled-in sense-minded culture. Our scientific controls have failed to make us secure. As a matter of fact, they have become instruments of unprecedented power to tear our world down."

In speaking of the constants and variables in spiritual experience Prof. Hickman says: "The religion of the future can, if it chooses to do so, shut its eyes to all that science has discovered about the nature of man. . . . Or it can choose the difficult way of trying to find synthesis between what is unchangeably true in the older order of thought and what is slowly emerging as the unchangeably true in the newer order. . . . The trouble with the ultra-conservative view is that it throws religious thought out of gear with the intellectual outlook of our times." This creates a hard situation for young people. They cannot reconcile the two points of view, and many simply turn their backs on religion, or else try the tragic experiment of trying to live in compartments, one religious, another thinking, and a third science.

The trouble with the ultramodern views is that it easily lapses into a more or less thorough-going naturalism.

We congratulate Dr. Hickman on having written a timely and helpful book.

JOHN GARDNER

The Community Church,
Garden City, N. Y.

Missions

The Christian Approach to the Moslem: A Historical Study. By JAMES THAYER ADDISON. New York: Columbia University Press, 1942. 365 pages. \$3.75.

This is the first book to deal historically and comprehensively with the Christian church and its approach to the Moslem world. It is true that other writers have discussed Christianity and Islam but none has so painstakingly and in such detail studied the changing relationship between the two. Dr. Addison gives the major part of his book to the consideration of the approach of Christian missionaries to Islam in the modern age, considering in successive chapters Turkey, Syria, Egypt, Iran, Arabia, North India, Netherlands Indies, and Negro Africa but he also gives an extended survey of the 12 centuries preceding the modern age. This constitutes a real service since the material brought together here had formerly to be sought in such widely scattered sources. His chapter on Ramon Lull is of particular interest and value.

In the latter part of the book he turns to more general considerations and discusses problems and policies. At this point it is probable that readers will become more critical than elsewhere but the discussion is carried on in such fashion as to be provocative of real thought about the problem, and that is all to the good. He gives in addition in an appendix a mass of interesting and

valuable information concerning various areas of the world not discussed in his longer chapters. Not the least valuable part is its excellent bibliography which covers some 20 pages without including books on Islam as a religion. Altogether, the book is one that will be very useful to the student of the history of missions and to those who are charged with administering the missionary enterprise among Moslem peoples. It is to be hoped that it will be widely read and studied.

CHARLES S. BRADEN

Northwestern University

Archaeology

Berytus. Archaeological Studies published by the Museum of Archaeology of the American University of Beirut. Vol. VII, Fasc. 1, 2. 1942.

This journal, issued annually in one or two parts, deals with the archaeology of the Near East in general, including Biblical archaeology. It was founded in Beirut, later was published in Copenhagen, and is now being published in this country, where its editor, Professor Harald Ingholt, is now living. Fasc. 1 of this volume contains studies of the Parthian Temple (C. Hopkins), mystery cults on Antioch mosaics (D. Levi), the figure of the warrior with plumed helmet on Syro-Cappadocian seals and bronze figurines (E. Porada), and early Islamic and Christian lamps (F. E. Day). Fasc. 2 is devoted to Obermann's study of the inscribed tiles from the Dura synagogue. *Berytus* is distributed through the Near East College Association, 50 West 50th St., New York City. Libraries and individuals interested in Near Eastern archaeology should continue to support it.

J. PHILIP HYATT

Vanderbilt University
School of Religion

BOOKS RECEIVED

The Administration of Religion in Universities and Colleges: Personnel. By EDWARD W. BLAKEMAN. Ann Arbor: University of Michigan Press, 1942. 150 pages. \$1.50.

This survey is, we hope, only the beginning of an attempt to coordinate the thinking and activity of those who are engaged in the administering or teaching of religion upon university and college campuses. Its main feature is the listing of men and women who are responsible for religious leadership upon the campuses of the 726 institutions listed by the American Council on Education. Believe it or not, the "surveyors" succeeded in getting a response from every one of the 726 institutions! Three facts are stated about each institution: (1) the person or persons responsible for the administration of religion; (2) the person responsible for correlation of campus with community religious life; (3) the person or persons offering courses in religion, if any. The mere list of names is a most helpful contribution to closer understanding among those engaged in this type of work.

The Psychology of Drunkenness. By ALBION ROY KING. Mount Vernon, Ia.: Cornell College, 1943. 72 pages. 50c.

This is a temperance booklet "with a difference." The difference lies in the psychological approach made to the subject of drunkenness. The author is a member of the N.A.B.I. and Dean of Men as well as Professor of Philosophy and Religion at Cornell College. In 1930 Dr. King wrote an article for the Christian Century which aroused much interest because of its original approach to the problem. Dr. King has continued to study the problem, has lectured widely on the subject, and has also conducted an academic seminar regularly over a period of years, the purpose of which has been to train teachers, writers, and social workers to cope with the problem. The pamphlet abounds in illuminating case-studies. One has the feeling that this treatment gets to the root of the matter.

The Shorter Moffatt Bible. New York: Harper & Brothers, 1942. 327 pages. \$2.00.

This "shorter" edition of the Moffatt Bible differs from other short versions of the Bible in its intention to meet the specifically religious need of readers. According to the preface the purpose of the book is to "emphasize its (the Bible's) essential teaching about the working of

God in human life." This no doubt explains the basis of selection of material utilized: large sections of narrative material from Gen.—II Kings, much of the Book of Job and the Book of Psalms together with numerous excerpts from the prophetic and wisdom books of the Old Testament. In the New Testament the gospels are widely used with space about equally divided between Paul's letters and other writings. While not a substitute for the complete text of the Bible so far as classroom use is concerned, this edition should lend itself admirably to devotional use.

A Chain of Prayer Across the Ages. Compiled and Arranged for Daily Use by SELINA FITZ-HERBERT FOX. Introduction by THE RT. REV. ERNEST MILMORE SIRS. Formerly Protestant Episcopal Bishop of Long Island. New York: E. P. Dutton and Company, Inc., 1943. 320 pages. \$2.00.

This is a new American edition of a book which was first published in 1913 and has since that time appeared altogether in six editions and reprintings. The prayers are grouped in the following manner: Morning Prayers (Twenty-Six Weeks), Evening Prayers (Four Weeks), Children's Prayers, For the Ministry and Lay Workers, For the Medical and Nursing Professions, For Prisons and Institutions, Special Seasons of the Christian Year, Intercession for Missions, National Prayers, Events of the Home, Miscellaneous Prayers, Benedictions, For a Quiet Day, Litanies, Doxology. There is an Index of Authors and Sources as well as an Index of Subjects.

Abundant Living. By E. STANLEY JONES. Nashville: Abingdon Cokesbury Press, 1942. 371 pages. \$1.00.

This pocket-size book of inspirational and devotional readings is a sequel to *Victorious Living*. The book is arranged for different types of use: for daily use, a page a day; for seven day treatment, the same subject being discussed for this length of time; or for consecutive reading. A helpful feature of the book is the "ladders" or successive steps in religious living which are provided. The latter part of the book consists of "Special Meditations" for special seasons of the year or for special needs. A helpful book containing the guidance of an experienced religious leader.

The Days of His Flesh. By DAVID SMITH, M.A., D.D. Eighth Edition. Revised. New York and London: Harper & Brothers, 1943. 549 pages. \$1.95.

Reprinted, no doubt, because of its inspirational value, in spite of the fact that this life of Jesus is based upon scholarly assumptions belonging to the nineteenth rather than to the twentieth century. The author indicates the extent of the "revision" in this edition of the book by saying: "I have corrected several clerical errors and made a few additions to the notes."

Anthology with Comments. By ELIZABETH JANET GRAY. Pendle Hill Pamphlet Number Eighteen. Wallingford, Penna.: Pendle Hill, 1943.

Reality of the Spiritual World. By THOMAS R. KELLY. Pendle Hill Pamphlet Number Twenty One. Wallingford, Penna.: Pendle Hill, 1943.

Here are two valuable additions to the library of devotional literature. They may be used for the enrichment of the individual or of group religious life. The anthology consists of short poems with, on the average, two pages of helpful comment for each poem. The selections are taken from a wide variety of authors: James Stephens, Saint Francis of Assisi, Gerard Manley Hopkins, George Herbert, George Santayana, William Blake, Geoffrey Chaucer, William Penn, and Emily Bronte.

Reality of the Spiritual World is the title of the second pamphlet which contains the following essays delivered by Thomas R. Kelly during the winter of 1940-41: "God," "The Spiritual World," and "Fellowship." Those who have used Thomas Kelly's *Testament of Devotion* will know what to expect of these essays and will not be disappointed.

Know Your Bible Series. Study Number 1. *How Your Bible Grew Up.* Study Number 2. *The Bible and the First World State.* Study Number 3. *Writing Scripture Under Dictators.* By ROY L. SMITH. New York and Nashville: Abingdon-Cokesbury Press, 1943. 64 pages. 25c.

This new series of lesson pamphlets for adult laymen successfully attempts to popularize the results of the scientific study of the Bible but to do so in a devotional spirit. The catechetical style of question and answer is used throughout.

Spiritual Help for Your Everyday Problems. Scriptural Verses Selected and Arranged by Ada A. Snyder. Chicago: Biblion Publishers, 1942. 128 pages. 25c.

Climbers of the Steep Ascent. A Course in Christian Education for High School Students. By MARY JENNESS. Louisville, Ky.: The Cloister Press, 1943. Student's Reader, 90c; Teacher's Guide, 50c.

Biographical studies of Christian leaders from the first to the twentieth centuries. Personalities studied are Peter, James, Paul, Constantine, Augustine, Gregory I, Boniface, Gregory VII, Francis of Assisi, Luther, Calvin, Loyola, Cranmer, Wesley, Wilberforce, Father Serra of California, William White, Rowe of Alaska, Brent of the Philippines. This series of biographies is written in a style that should appeal to high school age students.

Of Magnanimity and Charity. By THOMAS TRAHERNE. Edited by John Rothwell Slater. New York: King's Crown Press, 1942. 40 pages. \$1.00.

Two chapters of Traherne's *Christian Ethics*, published in London in 1675, are here reprinted in their entirety for the first time and as nearly as possible in facsimile. They reveal Traherne's prose style in its merits and in its defects. Much is wearisome, but here and there are delightfully quaint sentences. Traherne's presentation of Christian Ethics has felicity as its core. He spoke to an unhappy age about the way to happiness.

ELMER W. K. MOULD.

Elmira College.

Greek New Testament Word List. Collected by BRUCE M. METZGER, Ph. D. Instructor in Princeton Theological Seminary.

Designed to supplement J. Gresham Machen's *New Testament Greek for Beginners*. This list furnishes the student with a larger number of words which occur frequently in the New Testament so that he will be better equipped to translate the Greek Testament with facility. Obtainable from Bruce M. Metzger, Princeton Theological Seminary, Princeton, N. J. Price 10c.

Strength for Service to God and Country. Daily Devotional Messages for Men in the Services. Edited by CHAPLAIN NORMAN E. NYGAARD. New York and Nashville: Abingdon-Cokesbury Press, 1942. 75c. \$7.50 per doz.

Prayers for Private Devotions in War-Time. Edited and in part written by DEAN WILLARD L. SPERRY, Harvard University. New York and London: Harper and Brothers, 1943. 64 pages.

THE CONFESSIONS OF ST. AUGUSTINE

A New Translation by F. J. Sheed

Complete in XIII Books

Price \$3.00

A new translation of the Confessions, which has the great virtue of readability. The Sheed version not only avoids the stiffness of Dr. Pusey's translation: it is clear, where the other is frequently ambiguous. The artificial barriers of obsolete words and constructions have been cleared away, and nothing stands between the reader and this story . . . of home life, of school-boy pranks and misdeeds, of a father's ambition for his son, of the son's ambition for himself, of a mother's tireless love, of the vertigo of passion, of the contrary calls of worldly success and spiritual perfection—this, save for

details, is what could happen today, and does happen today. It is a feat of popularization without vulgarization. . . . The reviewer finds it difficult to write adequately of the excellence of the Confessions. The greatness of the book, its scope and its sweep, call for superlatives. . . . It is particularly urged upon those . . . who have one or two tags from St. Augustine which they use in season and out of season. Here they will find a treasury of quotation matter.—John S. Kennedy, in the HARTFORD CATHOLIC TRANSCRIPT.

THE EDUCATION OF SISTERS

*A Plan to Integrate the Religious, Cultural
and Professional Training of Sisters.*

By Sister Bertrande Meyers. Price \$3.75.

An historical study of the development of the education of Sisters in this country, with a survey of current practices in 60 Roman Catholic religious communities which include among their members more than 46,000 teacher-Sisters. THE LOYOLA EDUCATIONAL DIGEST says: "She proposes a practical program of teacher training which the average religious community ought to be able to put into effect. It calls for a standardized junior college within the confines of each motherhouse and for the use of substitute lay teacher when necessary in order to permit each Sister to be fully trained before being assigned. The book is scholarly, frank, fearless and

courageous: the first on its subject, and it will be a long time before we see a better one." VIRGINIA KIRKUS' BOOKSHOP SERVICE reported: "Many Protestant educators will find it contains valuable suggestions for keeping that fine balance between intellect and spirit." THE REVIEW FOR RELIGIOUS said: "This is a book that should be read and digested by everyone who has anything to do with the education of sisters, — major superiors, Catholic college professors and administrators . . . and last but not least, pastors, that they may understand the difficulties under which sisters in their parish schools are laboring.

SHEER & WARD, 63 FIFTH AVENUE, NEW YORK 3, N. Y.

THE ASSOCIATION

The New York Meeting

According to the latest information, the New York meeting will be held at the Jewish Theological Seminary, New York City, December 28-29, beginning at 2:00 P. M. on Tuesday.

Dr. Brightman's presidential address will be on the subject of "Authority and Personality."

An important feature of the program will be a symposium on "Teaching the Synoptic Gospels," to which Prof. E. W. K. Mould of Elmira College will contribute a paper entitled, "Teaching the Life of Jesus," and Prof. William Scott of Randolph-Macon Woman's College a paper on the subject, "Viewing the Synoptic Gospels in Relation to the Developing Church."

Another group of papers dealing with problems of presenting certain types of material will include: "Teaching the Gospel of John," by Dean Mary Ely Lyman, Sweet Briar College; "The Technique of a Course in the Life and Teachings of Paul," by Prof. S. Ralph Harlow, Smith College; "Teaching the History of Christian thought," by Prof. Gertrude Bussey, Goucher College.

Other papers promised for this meeting are: "Relating Philosophy of Religion to the Culture of the Human Spirit," by Prof. Bernard E. Meland, Pomona College; "The Least Common Denominator for Christians," by Laura H. Wild, Prof. Emeritus, Mount Holyoke College; and "The Sacred in the Secular," by Elizabeth P. Lam of Occidental College.

The Mid-Western Branch

Officers of the Mid-Western Branch of the N. A. B. I. have definitely decided to

hold a meeting. The dates are to be January 14 and 15, beginning Friday evening and concluding with the annual dinner Saturday evening. The place of meeting will be McCormick Theological Seminary, Chicago. A limited number of dormitory rooms for men will be available at McCormick, while it will probably be possible to make reservations for women at the nearby Eleanor Club. For further information, write Rev. William E. Hunter, Secretary, 214 West 52nd Street, Chicago.

Professor Braden, program chairman, furnishes the following information about the content of the program.

Since 1944 is the centennial of the birth of Wellhausen, Professor W. A. Irwin has been invited and has agreed to present a paper re-evaluating Wellhausen's work, including his documentary theory.

"As Jews See Paul," will be the subject of a paper evaluating recent books on Paul by Jewish authors, including Klausner's *From Jesus to Paul* and Asch's book on Paul.

Other subjects on which papers may be read include, "An Undergraduate Looks at the Department of Religion," and "Eleven Years of the Journal of Bible and Religion."

In addition, it is planned to reserve one session of this meeting for volunteer papers. *If you wish to read a paper, send word to Professor Charles S. Braden, Northwestern University, Evanston, Illinois not later than December 15, giving your topic and a condensed statement of the nature of your contribution.* In case too many papers are offered, it will be necessary to select for reading those that best fit into the total program.

The Saturday afternoon session will probably be made a joint meeting with the CSBR.

